BIBLE SYMBOLS

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THE GOOD SHEPHERD.

BIBLE SYMBOLS

Designed and Arranged to Stimulate
a Greater Interest in the Study of
the Bible by both young and old.

The Choicest Passages of God's Word put in
the Fascinating Garb of Pictures by

FRANK BEARD

AND OTHERS

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Text Prepared and Arranged by

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Author of "The Primary Teacher," and for over Twenty Years
Editor of Primary Sunday School Helps.

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INTRODUCTION.

THE Bible is a universal book. It is applicable to all classes and all countries. The Hindoo of India and the highly civilized Caucasian of Europe and America alike find in its teachings a responsive cord. It is equally interesting to the children and adults.

Where else can be found such fascinating stories as in the pages of this old Book? Baby Moses in the bulrushes. The innocent, pathetic figure of the little Ishmael, left to die by himself in the wilderness, but lifting up his little voice to God and not in vain! Joseph, the loving son and true brother, and David, the shepherd lad who became a great King—what endless charm these stories of real life, when the world was young, hold for the mind and heart of both young and old! A young collegian, writing of a charming, restless boy of nine years, temporarily under his charge, says, "I am reading the story of Joseph to H——out of the Bible. It is wonderful to see the little fellow with his eyes fixed upon me, never speaking,—scarcely moving for as long a time as I choose to read!"

What entrancing pictures of real life we find in the Bible: Old and young pressing close to the Christ as he sits by the wayside, to win a word of love and blessing from his gracious lips. People of all ages waving their palm-branches and singing Hosannas to the King whom they understood and loved, as he rode in triumph toward Jerusalem. The beloved daughter of Jairus called back from her dreamless sleep by the Master's voice. The healing of the nobleman's boy, and the quick response of the little lad who cheerfully parted with his midday lunch at the word of the great Teacher whom he had doubtless learned to love. These, and many another picture of child life adorn the pages of this greatest of Books, and assure us that the Bible is indeed "for the child," and should therefore be brought easily within his reach.

It follows that any winning and reverent device which may serve to attract young minds and hearts to the priceless truth hidden away in the Holy Book, deserves a welcome.

Such a device is presented in these pages, where Bible narrative and precept are brought before the eye in symbol form, and the eager, questioning mind of the child is led through the pictured word to a real interest in and love for the words which Christ declared are "spirit" and "life."

"Through the eye to the heart," has long been a recognized principle in primary teaching. Hence, the use of the blackboard and of everyday objects by primary teachers. The untrained thought must be caught and held, if it is to be directed rightly.

The home is the starting place in the race of life, and the mother is the starter. The old song says truthfully:

"Baby's skies
Are mother's eyes."

As mother frowns or smiles, so does baby. As mother thinks and feels, so does baby, during the most impressible period of his life. Great is the mother's responsibility! Great is her opportunity! When she realizes the one or the other, how gladly she hails any help in molding the young lives entrusted to her care! And there is no such helper as the Word of God. Happy is that home in which it is known and loved and reverenced as being God's own Book!

But how are the children to become acquainted with its sacred sweetness and life-giving power except as the parents introduce it to them? If father and mother are acquainted with its hidden treasures, and show by word and by deed, that they delight to turn to it for counsel and for comfort, then the children will in the great majority of cases learn to love and prize it too.

A book largely made up of strong, clear pictures, setting forth through forms of life already known to the children, many of the precepts and promises of the Bible, as well as many of the striking stories told in its pages, can hardly fail to at least assist in making it known to the child.

The little one who bends his brow in earnest thought over a pictured text, calling upon mother again and again for help, will thenceforth carry a picture in his thought which will help to imprint the words upon his mind, — to come forth perhaps some future day in a time of stress and supply the needed bread of God for his soul's famine!

And the mother, — what opportunities are thus afforded her for speaking the "word in season," opening the low door to some rich, sweet truth, or clothing with life the story which is here but outlined!

In confident belief that this fascinating volume will prove a safe and strong helper in many a home, leading by pleasant paths to an interest in and love for the Word of God, it is sent forth on its mission.

"The paths that lead us to God's throne
Are worn by children's feet."

CONTENTS OF BIBLE SYMBOLS

THE CREATION. PAGE
Of the Earth 7
Of the Trees and Flowers 8
Of the Animals 9
Of Man 10
The Garden of Eden 11
The Temptation 12
The Fall 13
The Flood 14
Noah and the Ark 15
The Dove Sent Forth 16
The Rainbow of Promise 17
Hagar and Ishmael 18-19
Abraham Going to Mount Moriah 20
Abraham and Isaac 21
The Angel Calls to Abraham 22
The Ram for a Burnt Offering 23
Finding a Wife for Isaac 24-25
Jacob's Dream 26

JOSEPH SOLD BY HIS BRETHREN
(Story) 27-28
Joseph's Coat of Many Colors 29
Joseph Cast into the Pit 30
The Caravan Going to Egypt 31
Joseph Sold by His Brethren 32
Joseph in Prison 33
The Butler's Dream 34
The Famine in Egypt 35
Joseph's Brethren Go Down to Buy Corn 35
Joseph Meets His Brethren 36
Jacob Sends a Present to Joseph 37
The Cup Put in Benjamin's Sack 38
Joseph Makes Himself Known to His Brethren 39
Joseph Meets His Father 40

THE RICH YOUNG RULER.
(Half-tone engraving) 41
Moses in the Bulrushes 42
The Plague of Frogs 43
The Manna in the Wilderness 44
The Sabbath Day 45-46
Honor Father and Mother 47
The Tenth Commandment 48
Punishment for Stealing Cattle or Sheep 49
The Melons, Cucumbers and Onions of Egypt 50
The Spies Sent to Canaan 51
Moses Brings Water out of a Rock 52
The Animals that are Good to Eat 53
The Birds that are Not Good to Eat 54
The Eagle Teaching Her Young to Fly 55

A TRUE STORY OF LOVE AND FAITH. PAGE
(Story) 56-57
Ruth Gleaning in the Fields 58

DAVID AND GOLIATH.
(Story) 59-60
David Tells Goliath God will Fight for Him 61
David Kills the Giant 62
Absalom Hung by His Hair in a Tree 63

THE PRODIGAL SON.
(Half-tone engraving) 64
Solomon's Greatness 65
Solomon's Wisdom 66
Elijah Fed by the Ravens 67

PASSAGES FROM THE PSALMS.
The First Psalm 68
Man's Rule Over the Creatures 69
The 23d Psalm—The Lord is My Shepherd 70, 71, 72
Stubbornness 73
How God Takes Care of a Good Man 74
God Owns Everything—The Cattle on a Thousand Hills 75
The Sparrows and the Swallows' Nests 76
How God Takes Care of the Birds and Animals 77
Why We Should Praise God 78

PASSAGES FROM PROVERBS.
Blessings Promised for Giving to the Lord 79
Keeping Father's and Mother's Commandments 80
Keeping God's Commandments 81
Wise Words Like Good Water 82
How the Locusts and the Spiders Work 83
How a Good Woman Works 84

INTEMPERANCE.
The Fate of the Drunkard and the Glutton 85
The Curse of Strong Drink 86
Remember Thy Creator 87, 88
What it is Like to Grow Old 89, 90, 91, 92

PROMISES OF PEACE.
Swords and Spears to be Made into Plows and Tools 93
A Little Child Shall Lead Wild Animals 94

PAGE

A Promise for Keeping the Sabbath 95
Nebuchadnezzar Eats Grass Like an Ox 96
Daniel in the Lions' Den 97
The Angel Shuts the Lions' Mouths 97

THE LAST SUPPER.
(Half-tone Engraving) 98

THE BIRTH OF JESUS.
The Angel Appears to the Shepherds 99, 100
The Babe in the Manger 101
The Visit of the Wise Men 102

THE FLIGHT INTO EGYPT.
(Story and half-tone engraving) 103, 104, 105
Fleeing into Egypt 106

JESUS AMONG THE DOCTORS.
(Half-tone engraving) 107
The Boy Jesus 108
Unfruitful Trees Cut Down 109
Jesus Tempted by Satan 110
Jesus Drives the Buyers and Sellers out of the Temple 111
God's Great Love 112

FISHERS OF MEN.
(Story) 113-114
The Call of Peter and Andrew 115-116
Jesus Once Had no Home 117
The Pool at Jerusalem 118
Right to do Good on the Sabbath 119

SERMON ON THE MOUNT.
Five Beatitudes 120-121
Jesus' Followers Like a City on a Hill 122-123
What Things may be in Our Eyes 124
Ask—Seek—Knock 125
The Wide Gate and the Narrow One 126
How Good People are Known 127
The Wise Man and His House 128
The Foolish Man and His House 129

PARABLES.
The Sower 130
The Tares 131
The Good Samaritan 132
The Ninety and Nine 133
The Lost Money 134
The Prodigal Son 135

THE RAISING OF JAIRUS' DAUGHTER.
(Story and half-tone engraving) 136, 137, 138
Raising of Jairus' Daughter 139

PAGE

The Twelve Disciples on a Missionary Journey 140
The Cup of Cold Water 141

FEEDING THE MULTITUDE.
(Story) 142, 143
The Lad with Five Loaves and Two Fishes 144
Rest for the Weary 145
The Door of the Sheep 146
The False Shepherd 147
The Good Shepherd 147
The Lord's Prayer 148-149
Where Our Treasures are Safe 150
If God Feeds the Birds He will Feed You 151
If God Clothes the Flowers He will Clothe You 152

CHRIST BLESSING LITTLE CHILDREN.
(Story and half-tone engraving) 153, 154, 155
Jesus Loves the Children 156
Zaccheus in the Tree 157

HOSANNA IN THE HIGHEST.
(Story) 158-159
The Triumphal Entry 160

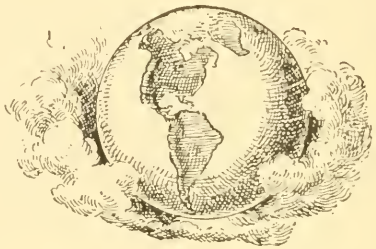
THE GIFT OF LOVE.
(Story) 161-162
The Widow's Mite 163
The Gathering of all Nations 164
The Sheep and the Goats Separated 165
The True Vine 166
Jesus Goes Back to Heaven 167
Jesus Coming Again 168

PAUL SHIPWRECKED.
The Sailors Try to Escape in Boats 169
The Wheat Thrown Overboard 170
The Ship Run Aground 171
The Kindness of the Savages 172
The Snake that came out of the Fire 172
Gifts Without Love; Nothing 173
The Greatest Thing in the World 174
Helping One Another 175
A Christian's Armor 176
The Tongue 177
The Great Commandment 178

OUR FATHER'S HOUSE.
A House of Many Mansions 179
In the City of Light 180
The Tree of Life There 180
The Water of Life Flows Through It 181
A Heavenly Guest Waiting 182
The Father's Voice Speaking 182

IN the beginning God created the

and the



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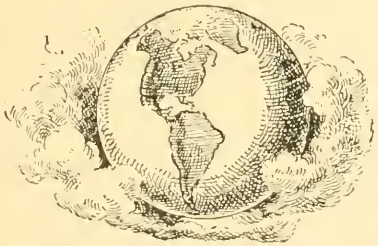
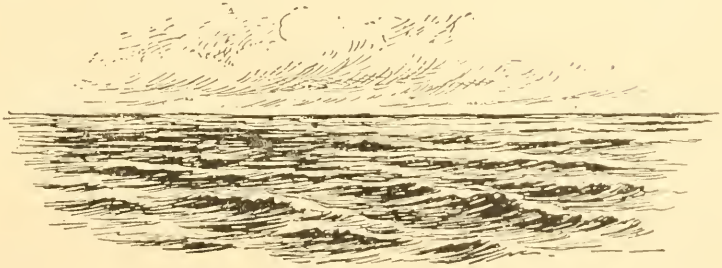


was
without
form,
and
void;
and

was upon the

of the deep. And the

of God moved upon the face of the



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GEN. i : 1, 2.

AND God said, Let the

bring forth

the

yielding

and

the

yielding

fruit

after his kind, whose

is in itself, upon the

and it was so.

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GEN. i: 11.

AND GOD made the

of the

after his kind, and

after their kind, and

upon the

after his kind: and

saw that *it was* good.

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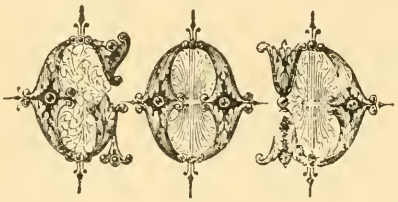
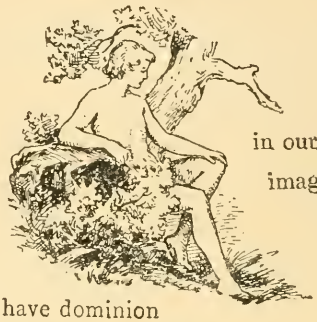
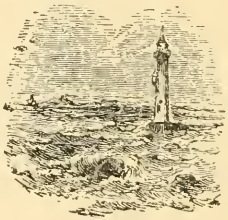
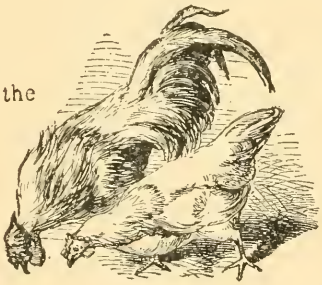
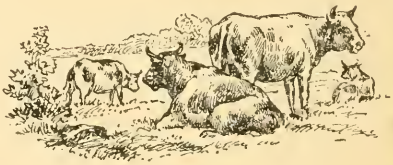
GEN. i : 25.

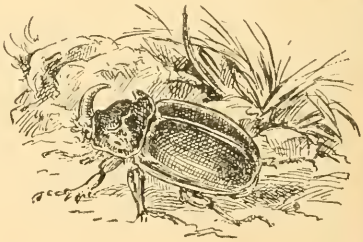
And  said, Let us make  in our image

after our likeness, and let them have dominion

over the of the  , and over

the  of the air, and over the 

and over all the

and over every 

that creepeth upon the earth.

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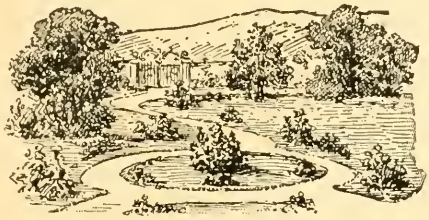
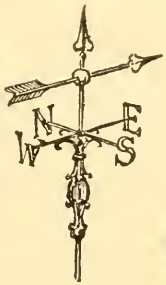
GEN. i. 26

AND the Lord God planted a

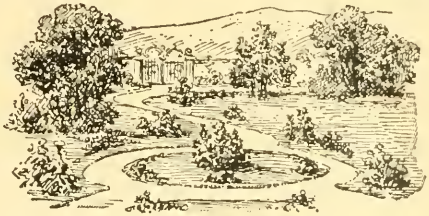




-ward in Eden; and there he put the

whom he had formed, saying, Of every

of the



thou mayest freely eat.

But of the tree of the knowledge of

and

thou shalt not

of it; for in the

that thou eatest thereof thou shalt surely die.

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GEN. ii: 8, 16, 17.

AND the

said unto the

We may

of the

s

of the

of the

But of the fruit of the

God hath said ye shall not

of it, neither shall ye

it, lest ye die.

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GEN. iii : 2, 3.

AND the

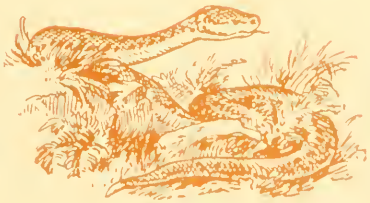
said, The

whom thou gavest to be with me, she gave me of the

and I did

And the Lord God said unto the

What is this that thou hast done? And the woman said, The



beguiled me, and I did eat.

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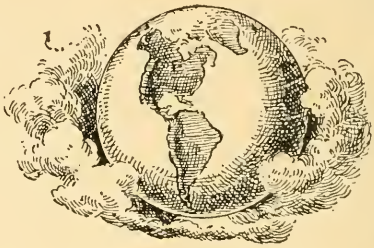
GEN. iii: 12, 13.

AND the Lord said, I will destroy

whom I have created from the



of the

both

and

and the

and the

of the air; for it repenteth me that I have made them.

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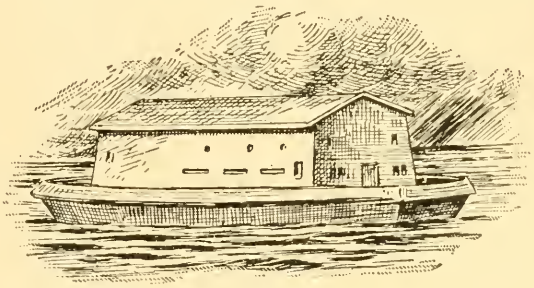
GEN. vi : 7.

BUT with thee will I establish my

and thou shalt come into the

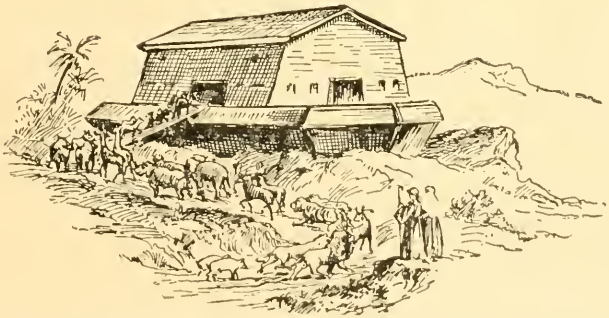


thou and thy

and thy

and thy sons'

with thee. And of every living thing of all flesh



to keep them alive with thee; they shall be male and female.

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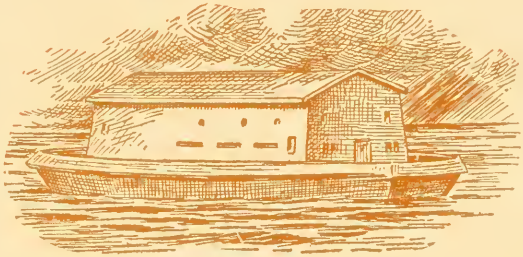
GEN. vi : 18, 19.

But the

found no rest for the sole of her

and she returned unto him into the



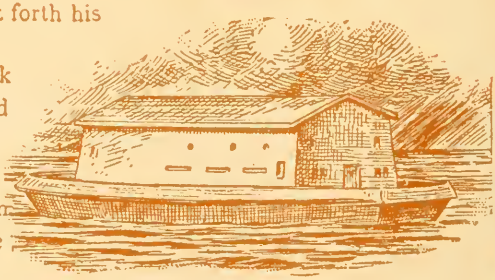
for the

were on the

of the whole

then he put forth his

and took her, and pulled her in unto him into the



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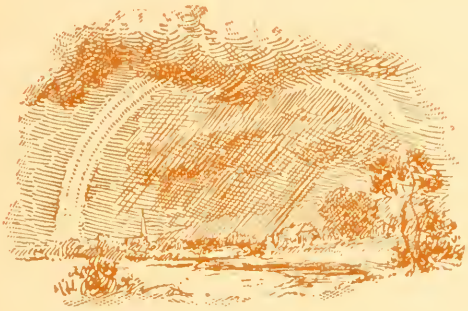
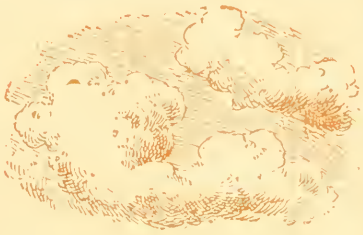
GENESIS viii. 9.

I DO set my



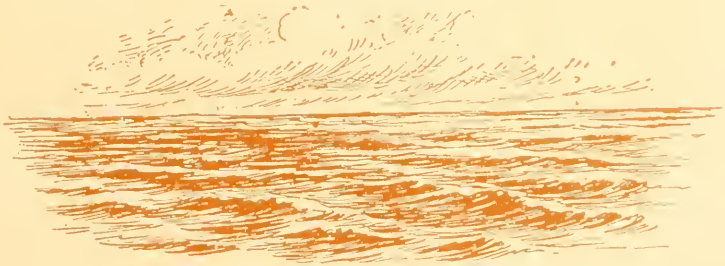
in the



and it shall be for a token of a

between me and the

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the



shall no more become a

to destroy all flesh.

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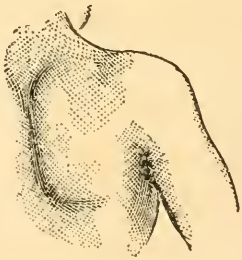
GEN. ix. 13, 15.

And rose up early

in the , and

, and a of

and gave it unto

putting it on her  and the

and sent her away. GENESIS xxi. 14.

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And she departed, and wandered

of Beer-sheba. And the

was

spent

in the

and she cast the

under

one of

the

s

And she went, and sat her down over against him a good way off, as it were a

for she said, Let

me not see the

death of the

GENESIS xxi. 14.

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AND

rose up

and

and took two of his

with him

and

his son and

for the

and rose up and went unto the place of which God had told him.

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GEN. xxii : 3.

AND

spake unto

his father, and said, My father. and he said, Here am I, my son. And he said, Behold the

and the

but where is the

for a

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GEN. XXII : 7.

AND

stretched forth his

and took the

to slay his

And the

of the Lord

called unto him out of

and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine

upon the

neither do thou anything unto him: for now I know that thou fearest

seeing thou hast not withheld thy son, thine only son, from me.

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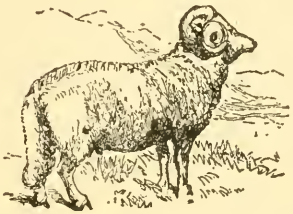
GEN. xxii : 10-12.

And lifted up his

and looked, and behold behind him a

 caught in a

by his and Abraham

went and took the ram, and offered him up for a

in the

stead of

his

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GENESIS xxii. 13.

AND she hasted, and emptied her

into the

, and ran again unto the

to draw water, and drew for all his

and the man, wondering at her

held his

to wit whether the Lord had made his journey prosperous or not.

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GEN. XXIV : 20, 21.

And it came to pass

as

the

had

done

that

the

took a

golden

of half a

shekel

weight,

and two

for

her

s

of ten

shekels

weight

of

; and

said,

Whose

art thou? tell me,
I pray thee: is there

in thy

for us to lodge in?

GENESIS xxiv. 22 23.

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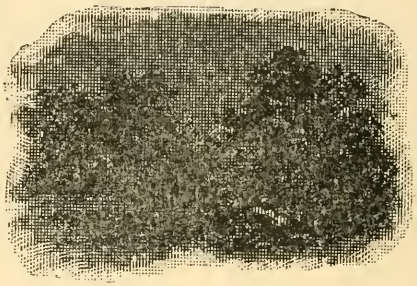
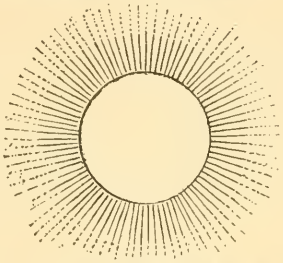
AND Jacob went out from Beer-sheba, and went

And he lighted upon a certain place, and tarried there all

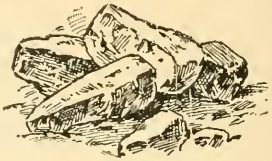


because the



was set;

and he took of the



of that place, and put them for his

and

And he dreamed, and behold

and behold the

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GEN. xxviii : 10–12.

JOSEPH SOLD BY HIS BRETHREN.

"BEHOLD, this dreamer cometh." The words were spoken by one of a group of men in the fields of Dothan. They wore the loose, rough garb of the East, and their strong faces were browned by long exposure to an eastern sun.

"Come now, therefore," the harsh voices went on, "let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams."

But one of the brothers said, "Let us not kill him, but cast him into this pit that is in the wilderness." This was Reuben, one of the sons of Jacob, and he wanted the life of his young brother spared for his old father's sake. And so when young Joseph, the dreamer, and the darling of his father, came near, the hard-hearted brothers seized him and first stripping off the beautiful "coat of many colors," which had helped to cause their jealousy and ill feeling, they threw him into one of the pits so often found in that country.

Why had these men learned to hate their young brother, the son of Jacob's old age, and the firstborn of the beautiful Rachel? More than once Joseph had dreamed strange dreams, which he told in the innocence of his heart. Always the dreams seemed to mean that he would one day be in high honor, and his brothers would bow down to him and serve him. These dreams, and the fondness with which his father looked upon this beloved son, had stirred their hearts to hatred, and they allowed the spirit of envy and jealousy to drive them to thoughts of murder.

But now a new thought came to one of their number. A company of traveling merchants came in sight, and they

agreed to sell their brother and let him be carried away into Egypt to be sold as a slave. This was done, and the "dreamer" was taken away from their sight, as they supposed, for all time.

And now, see how God cares for his children who are true to him, as Joseph was. Sold as a slave to Potiphar, a high officer of King Pharaoh's, he soon became a trusted servant, and his heathen master saw and believed that "the Lord was with him." He even found that he himself was blessed and prospered for Joseph's sake, and that this noble, handsome young man was of great value to him.

But trouble came through Potiphar's vain and foolish wife, and Joseph was thrown into prison, though he had done no wrong. Again we read, "But the Lord was with Joseph." Yes, even in prison and disgrace, the Lord stood by him, giving him wisdom and love, and sending him dreams, which in the end brought him out of prison, and placed him in still higher position than before!

The King of Egypt, the great Pharaoh, had a wonderful dream, which no wise man could interpret. He sent for Joseph, and the Lord showed Joseph the true meaning. When the King learned that a great famine was coming, he placed Joseph in charge, and during all the famine years, and the years of plenty that went before, it was Joseph's wisdom that planned, and carried out the plans which saved Egypt from great trouble and loss.

One day there came a company of men from Canaan, where the famine was sore, asking to buy bread from Joseph. He knew them at once for his brothers, but they knew him not. His loving heart went out to them, and when he at last made himself known to them, he wept aloud for joy and sorrow. The time had come, indeed, when the dreams of the dreamer had come true, and Joseph, the hated and despised brother, became, not only one to whom the brothers bowed down in love and reverence, but the one to whom they actually owed their lives.

NOW Israel loved Joseph more than all his

because he was the

of his

and he made him a

And when his

saw that their father

him more than all his brethren they

him, and could not speak

-ably unto him.

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GEN. xxxvii : 3, 4.

AND it came to pass, when

was come unto his

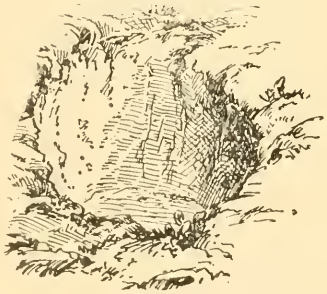
that they

his

that was on him; And they took him, and

and the

was



there was no

in it.

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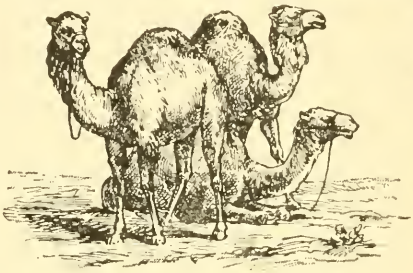
GEN xxxvii : 23, 24.

AND they

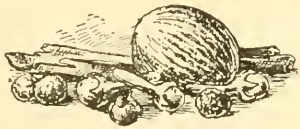
and they lifted up their

and looked, and behold a

of Ishmaelites came from Gilead with their



bearing



and

and

going to

it down to

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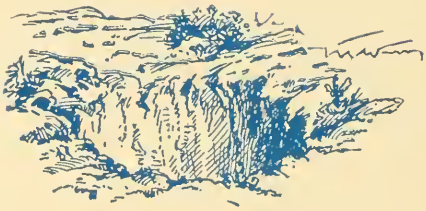
GEN. xxxvii : 25.

THEN there passed

by Midianites

-men; and they

out of the

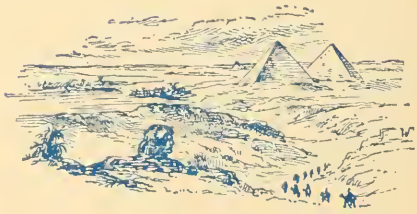


and

to the Ishmaelites for 20

and they brought

into



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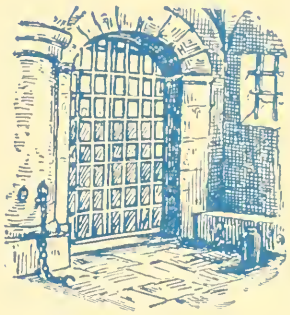
GEN. XXXVII : 28.

AND

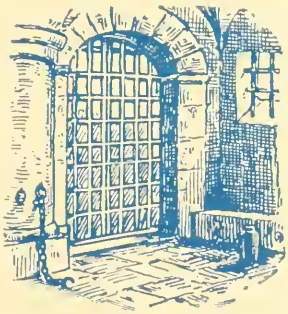
's master took him, and put him into the



a place where the king's

were

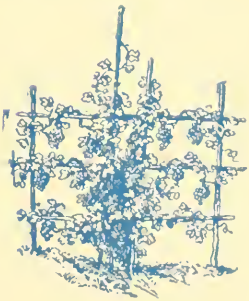
and he was there in the



And the chief

told his dream to

and said to him, In my dream, behold, a



was before me;

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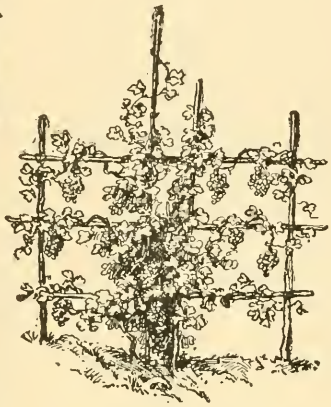
GEN. xxxix : 20 and 40 : 9.

AND in the



were

and it was as though it

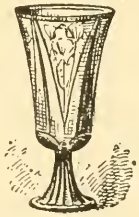
and her

forth; and the clusters thereof brought forth ripe

was in my

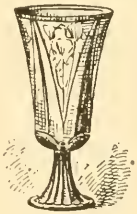
and I took the

And Pharaoh's



's

and pressed them into Pharaoh's



and I gave the cup into

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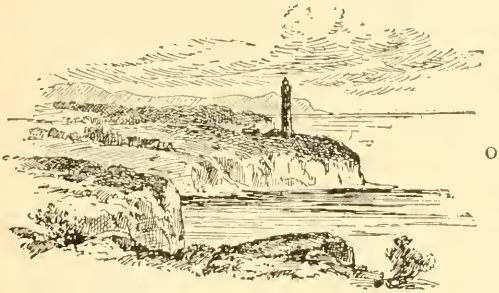
GEN. xl: 10, 11.

AND when all the



of

was famished, the

cried to

for

and Pharaoh said unto all the

Go unto

what he saith to you, do.

And Joseph's

went down to buy

in Egypt.

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GEN. xli : 55 and xlii : 3.

AND Joseph was the

over the land, and he it was that

to all the

of the land: and Joseph's

came and

And bring your youngest

unto me: then shall I know that ye are no

but that ye are true

so will I deliver you your brother, and ye shall traffick in the land.

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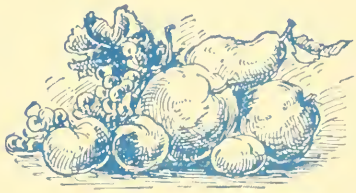
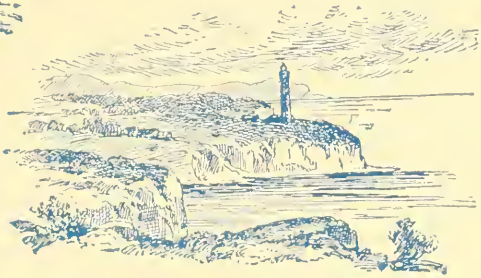
GEN. xlii : 6, 34.

AND their

Israel said unto them. If it must be so now, do this; take of the best



in the



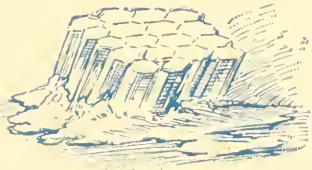
in your

s and

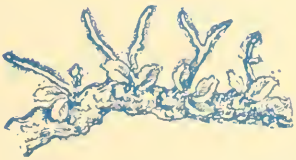
down the

a present, a little

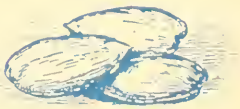
and a little



and



and



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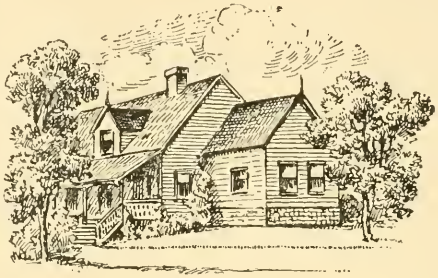
GEN. xliii : 11.

AND he commanded the

of his

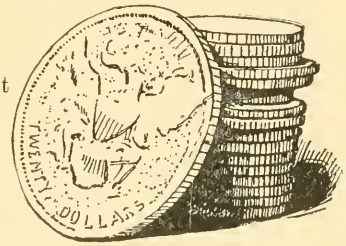


saying

with

as much as they can

and put every man's



in his

And put my

the silver cup, in the

of the youngest, and his

money. And he did according to the word that Joseph had spoken.

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GEN. xliv : 1, 2.

AND

said unto his brethren, I am Joseph; doth my

yet live? And his

could not answer him; for they were troubled at his presence. Now therefore be not

nor

with yourselves, that ye

me hither: for God did send me before you to preserve life.

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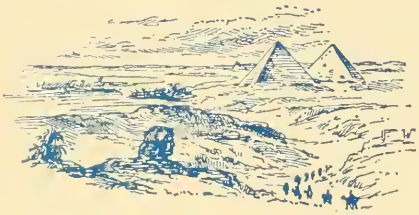
GEN xlv : 3, 5.

HASTE ye, and go up to my

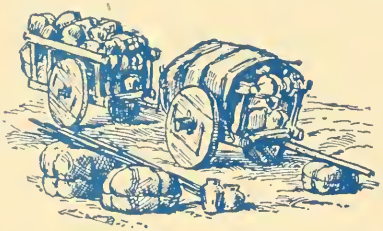
and say unto him, Thus saith thy son

God hath made me lord of all



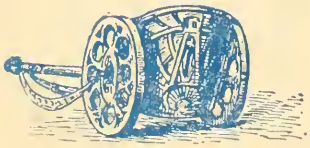
come down unto me, tarry not. And they took their

and their



which they had gotten in the

and came into Egypt, Jacob and all his seed with him. And Joseph made ready his



and went up to meet Israel his father to Goshen and presented himself unto him; and he fell on his

and wept on his neck a good while.

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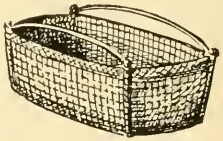
GEN. xlv : 9 and xlvi: 6, 29.

JESUS AND THE RICH YOUNG RULER.

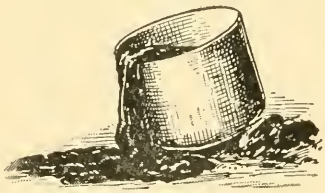
Hofmann

AND when she could not longer

him, she took
for him an



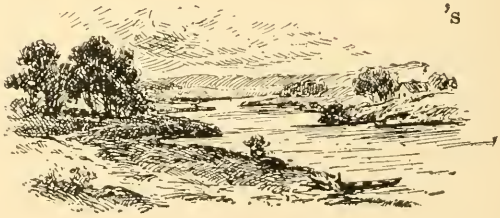
and daubed it with slime and with



and put the

therein; and she laid it in the

by
the



's

brink.

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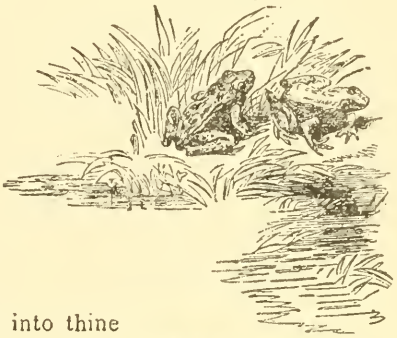
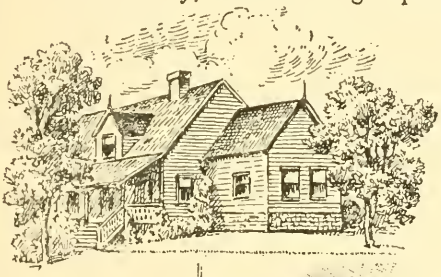
EXOD. ii : 3.

and the

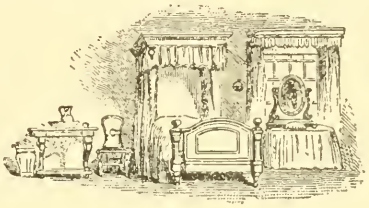
shall bring forth



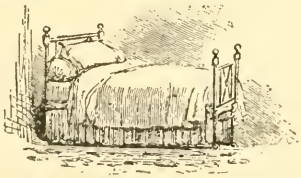
abundantly, which shall go up and come into thine



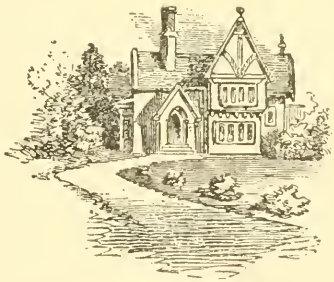
and into thy



and upon thy

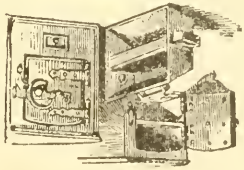


and into the



of thy

and upon thy people, and into thine



and into thy

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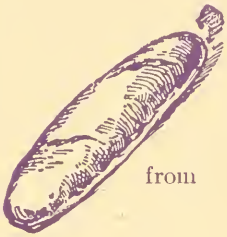
EXODUS viii. 3.

THEN said the Lord unto Moses, Behold, I will



from

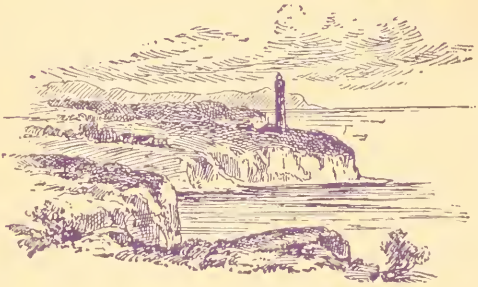
for you; and the

shall go out and gather a certain rate every

that I may prove them, whether they will walk in my law, or no. And the

of Israel did

manna forty years, until they came to a



inhabited: they did eat manna, until they came unto the

of the land of Canaan.

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EXOD. xvi : 4, 35.

REMEMBER the

day, to keep it holy.
Six days shalt thou

and do all thy work.

But the seventh day
is the sabbath of
the Lord thy God;
in it thou shalt not
do any work, thou,
nor thy

nor thy

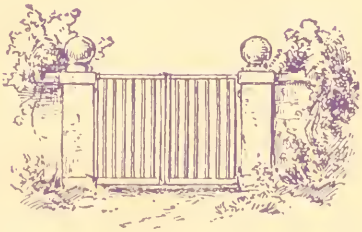
thy

nor thy

nor thy

nor thy

that is within
thy



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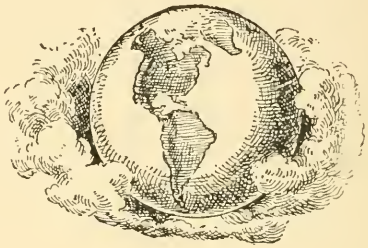
EXOD. XX : 8–10.

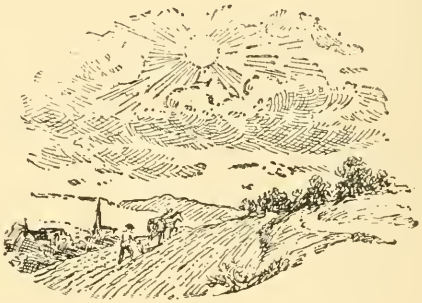
FOR in six days the Lord made

and

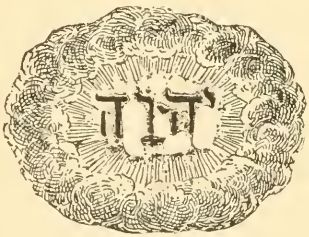


the sea and all that in them is, and

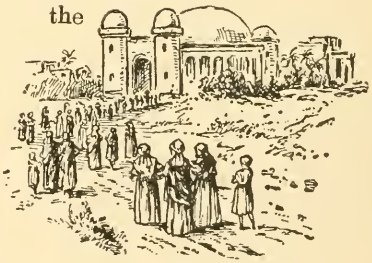
the seventh



wherefore the



the



day, and hallowed it.

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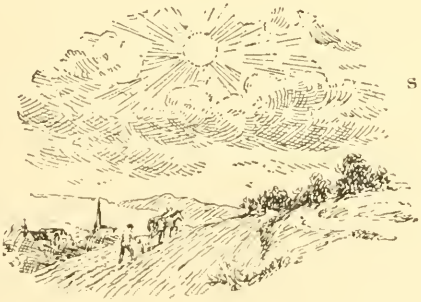
EXOD. 20 : 11.

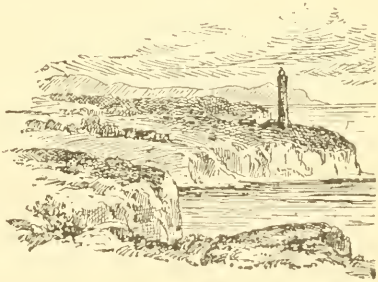
thy

and thy

that thy



s may be long upon the



which the Lord thy God giveth thee.

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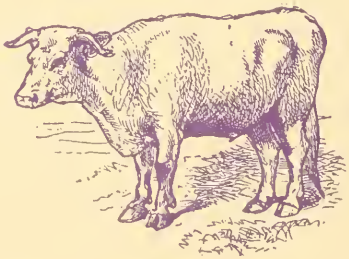
Exod. xx : 12.

Thou shalt not covet thy

thou shalt not covet thy neighbour's

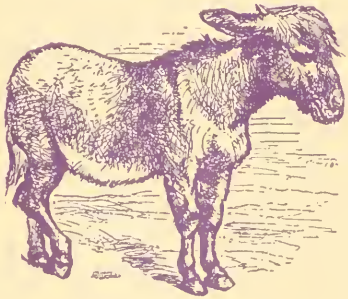
nor his

nor his



nor his

nor his



nor any

thing that

is thy

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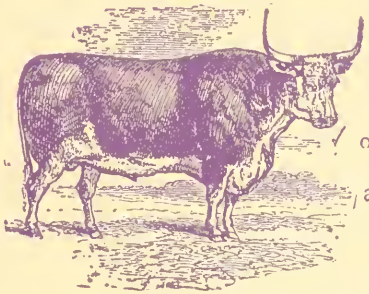
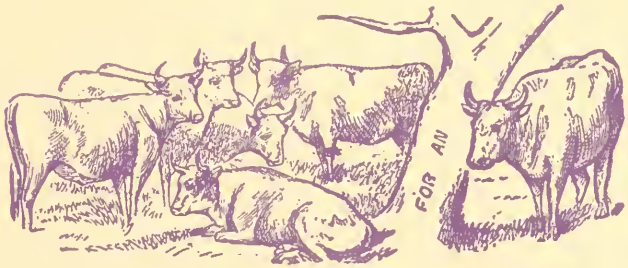
EXODUS xx. 17.

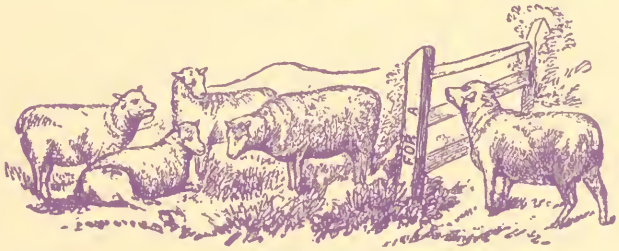
If a shall steal

an  or a and

kill it, or sell it; he shall

restore 

and



EXODUS xxii. 1.

Copyright, 1904, by Hertel, Jenkins & Co.

We remember the

which we did eat

in Egypt

freely;

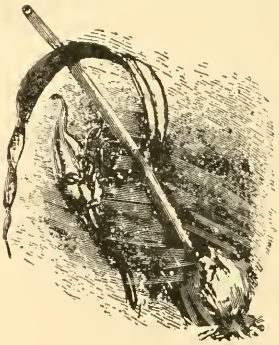
the

and the

and the

and the

and the



Copyright 1904 by Hertel Jenkins & Co.

NUMBERS xi. 5.

AND they came unto the

of Eshcol, and

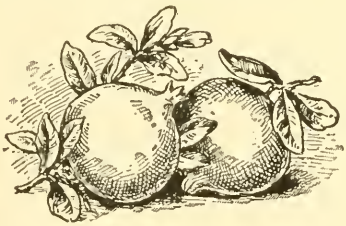
from thence

a

with

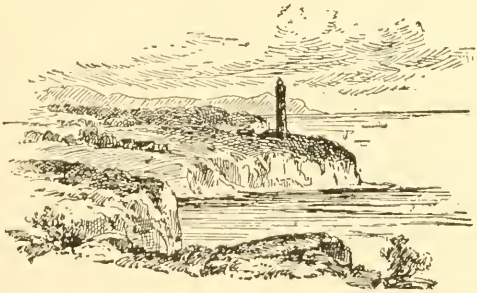
and

and they brought of the



and of the

And they told him, and said, We came unto the



whither thou sentest us, and surely it floweth with milk and honey; and this is the

of it.

Copyright, 1904, by Hertel, Jenkins & Co.

NUMBERS xiii : 23, 27.

AND Moses lifted up his

and with his

he smote the

twice and the

came out abundantly, and the

drank, and their

also.

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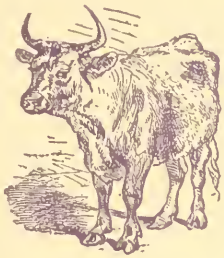
NUMBERS XX : 11.

These are the beasts which ye shall eat, the



the

and the

the

and the

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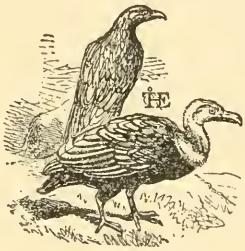
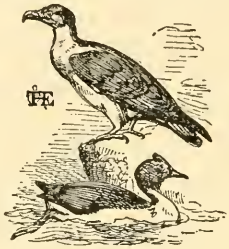
DEUTERONOMY xiv. 4, 5.

Copyright. 1904. by Hertel. Jenkins & Co.

But these are they of which ye shall not eat, the

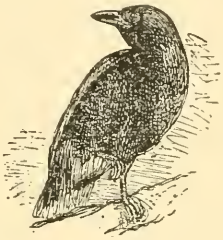


and the



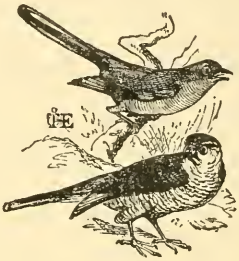
and the

after his kind, and every

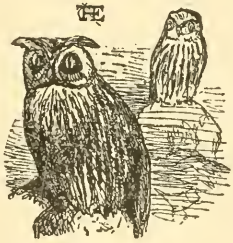


after his kind and the

and the



after his kind,



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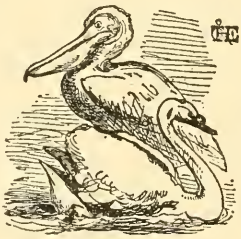

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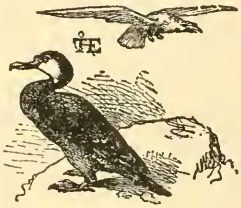
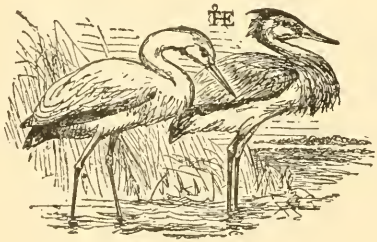
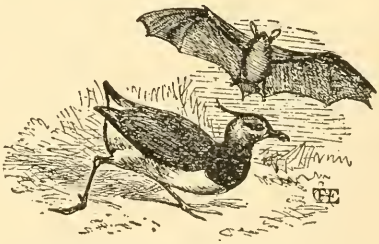


and the



after her kind and the



DEUTERONOMY xiv. 12—18

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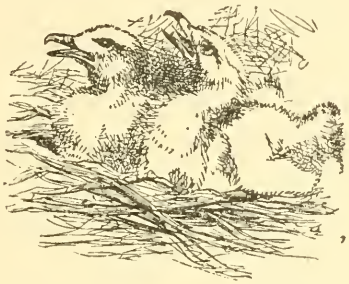
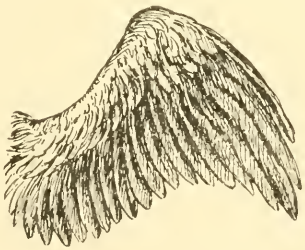
As an stirreth up her

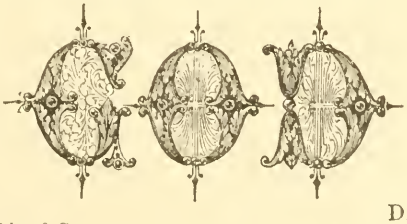
fluttereth over her

 spreadeth abroad her s

taketh them, beareth them on her

 s so the

alone did lead him, and there was no

strange  with him.

DEUTERONOMY xxxii. 11, 12.

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A TRUE STORY OF LOVE AND FAITH

"ENTREAT me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried—the Lord do so to me and more also if aught but death part thee and me."

It was a young woman of Moab who spoke these noble and beautiful words to a woman old and sad, and bowed by many sorrows. Years before a man of Bethlehem in Judah took his wife and two sons, because of famine, and went into the land of Moab to dwell for a time. His name was Elimelech, and his wife was called Naomi. Elimelech died in this strange land, and Naomi was left with her two sons, who married wives from among the daughters of Moab. And then came a sad time when the sons died, and Naomi was left alone with her daughters-in-law, Orpah and Ruth. They loved one another and dwelt in peace and union, but the mother's heart turned in her loneliness more and more toward her own kindred, her own land, and above all the God of Israel whom she had loved and served in her happy youth, and whom she still loved, though among a people who knew him not.

The longing desire grew in the heart of Naomi, until she could no longer abide in the land of strangers, and one day she turned her face toward the land of Judah, and Orpah and Ruth said they would go with her.

Naomi bade them return, each to her mother's house, and she kissed them tenderly, while all three women wept as they tried to bid one another a long farewell. Then Ruth, her

heart running over with love and faith, spoke the words which have lived, and will always live in the world while love and faith are dear to human hearts.

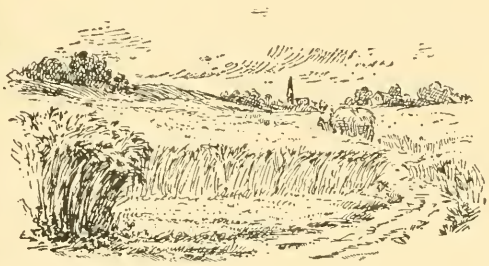
Again Naomi bade the loving daughters return to their own people, and not seek to follow an old and broken woman upon whom the hand of the Lord had been laid. The daughters again wept aloud, and Orpah kissed her mother-in-law again, and turned to go to her own people. But Ruth, glowing with love and the spirit of self-sacrifice, clung to the older woman. When Naomi saw that Ruth was of a steadfast mind and would not leave her, we may well believe that hope and courage entered into the soul of the sad-hearted woman and she went on her way with a heart lightened and cheered by the love and tenderness of this dear daughter.

Ruth gave up her own people, her own land, and the gods she had been taught to serve. What did she gain?

She gained the undying affection of a lonely woman, the love and respect of all who saw her devotion to duty, and above all else the favor of Israel's God and King! She gained, too, the honor of being an ancestress of the Lord Jesus Christ, and her name will be known as long as he is loved and worshiped on earth.

A good and noble man saw this sweet woman gleaning in the field after the reapers. His heart was drawn to her by her beauty and modest ways, and he made her his honored wife, giving her a name and high position, and a dear child was given her, who became the father of Jesse, the father of David, the great King of Israel, from whom in a direct line "was born Jesus who is called Christ."

AND Ruth the Moabitess said unto Naomi, Let me now go to the



and glean ears of

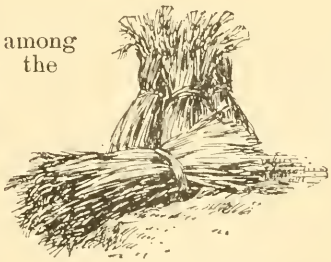
after him in whose sight I shall find grace. And she said unto her, Go, my

And she said, I pray you, let me

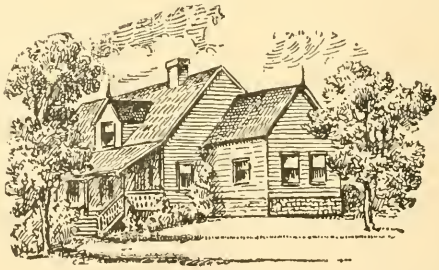
and gather after the

s

among the



so she came, and hath continued even from the morning until now, that she tarried a little in the



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RUTH ii : 2, 7.

DAVID AND GOLIATH

LONG ago when the world was young there lived a clear-eyed, noble boy who feared nothing but evil. He was a shepherd lad, keeping his father's flocks on the wide, grassy plains of Bethlehem. He was the youngest son of Jesse, and had several brothers older than himself. A brave and faithful lad he was,—so brave that when peacefully watching his sheep one day, a lion came out of the rocky gorge not far away, and tried to carry away some of the tender lambs, their young shepherd, thinking not of his own safety, slew the lion, and saved his flock! Another day a hungry bear came seeking food, and young David fearlessly slew him—again saving his flock.

There came a day when there was war between Israel and the Philistines. The armies came in plain sight of each other, and the Philistines sent their champion—the great giant Goliath—to dare any man to come out and fight with him and thus settle the quarrel between the two armies.

Goliath was taller than any man you ever saw. He wore a great helmet of brass on his head, and his body was covered with a coat of mail. He had a big voice and a fierce look, and all the soldiers who heard him were afraid to fight him. Every day the giant came out and taunted the Israelites and called them cowards, and King Saul's heart was full of trouble and dismay.

But one day he was told that a lad had come to the battlefield to bring food to his brothers, who said he would fight the giant! Saul said, "Bring him to me." But when he saw the fair face and slender form of young David, he was much disappointed, and said sadly, "Alas! you are too young and

weak to fight a great giant like Goliath." But David, looking the king in the eye, said modestly but bravely, "The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Then Saul saw that David was not thinking of his own power or strength, but of the power and strength of the great God, and he said, "Go, and the Lord be with thee."

So David went, believing in his faithful young heart that God would humble the pride and wickedness of this powerful giant, and give the victory to His people Israel. He would not wear armor or carry a sword. He wanted all the people to see that God could use a weak boy to conquer evil, and he took only his shepherd's staff and his sling, and went cheerfully to meet the bad, bold giant.

When Goliath saw this fair, ruddy-faced boy coming to meet him, armed only with his shepherd's staff and a sling, he despised him and cursed him by his gods. But David said to him, calmly, "I come to thee in the name of the Lord of hosts; this day will the Lord deliver thee into mine hand." The giant came to meet him in great rage, rattling his armor and waving his sword, but young David, who had picked up a few smooth stones from the side of the brook, only took one of them from his little shepherd's bag, put it carefully in his sling, and threw it with so true an aim, and with such power in his young hand, that it struck the fierce giant squarely in the forehead, and he fell down flat upon his face! When the soldiers of the two armies saw this the Israelites shouted for joy, and the Philistines turned and ran away, for they saw that the God of Israel was fighting for His people.

AND the Philistine said to David, Come to me, and I will give thy flesh unto the

of the air, and to the

s of the field

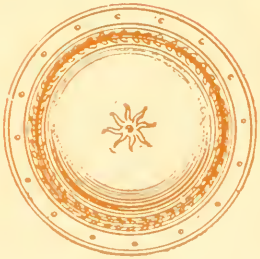
Then said

to the

Thou comest to me with a

and with a

and with a



but I come to thee in the name of the Lord of hosts, the God of the

of Israel, whom thou hast defied.

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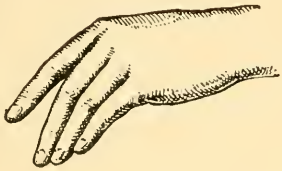
I. SAMUEL xvii : 44, 45.

AND put his

 in his and took thence a

and and smote the Philistine in his

that the stone sunk into his forehead; and he to the earth.

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I. Samuel xvii : 49.

AND Absalom met the

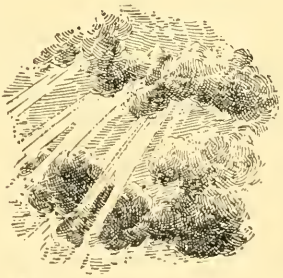
of David. And Absalom

and the mule went under the thick

of a great

and his

caught hold of the oak, and he was taken up between the



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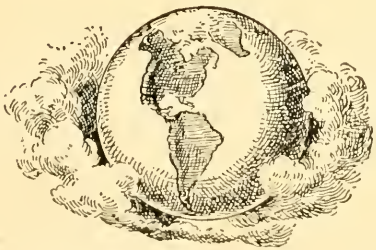

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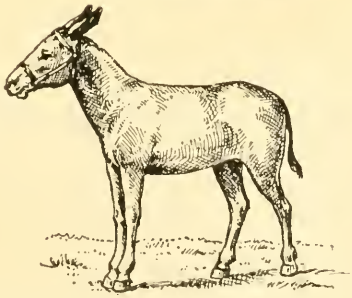

that was under him went away.

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II. SAMUEL xviii : 9.

RETURN OF THE PRODIGAL. *Molitor.*

And Solomon had forty

thousand of

for

s

and twelve thousand

And those

provided

for

Solomon, and for all that came unto king Solomon's

, every man in

his month: they

lacked nothing.

also-and straw for the horses and

brought they unto the place

where the officers were, every

man according to his charge.

1 Kings iv. 26.

Copyright, 1904 by Hertel Jenkins & Co

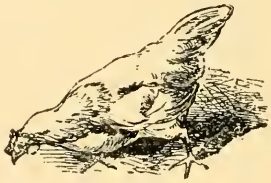
And he spake of

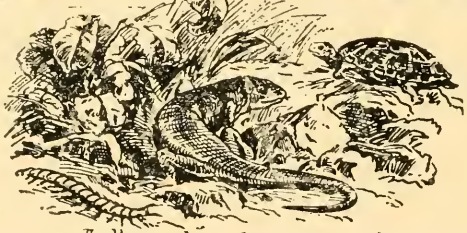
that is in Lebanon even to the hyssop; that springeth

out of the he spake also of

and

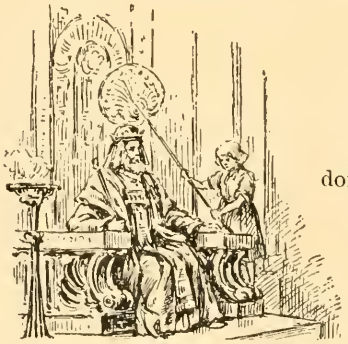
s, of





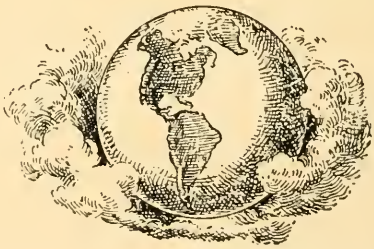
and of and of

fishes. And there came of all people to hear the wisdom of Solomon, from all



of the

doms



which had heard of his wisdom

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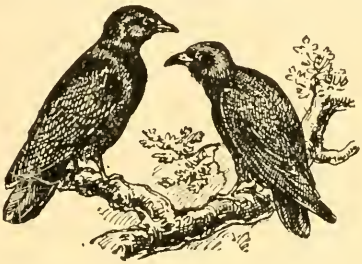
1 Kings iv. 33.

AND the



brought him

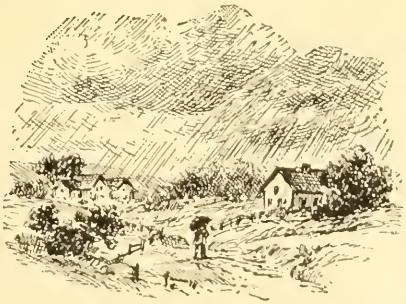
in the

and bread and flesh in the

and he drank of the

And it came to pass after a while, that the

because there had been no



in the land.

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I. KINGS xvii : 6, 7.

is the man that

not in the counsel of the ungodly, nor

in the

of sinners, nor

in the

of the scornful. And he shall be like a

planted by the

s of water, that

bringeth forth his

in his season; his

also shall not wither, and whatsoever he doeth shall prosper.

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PSALMS i : 1, 3.

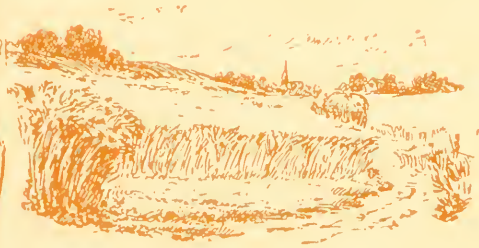
Thou madest him to have dominion over the works of thy

thou hast put all things under his

All

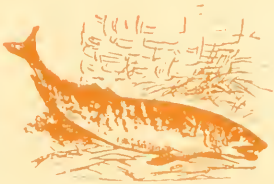
and

, yea, and the beasts of the



The

of the air, and the



of the

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PSALMS viii. 6-8.

THE

is my

I shall not

He maketh me to

He

He restoreth my soul: he

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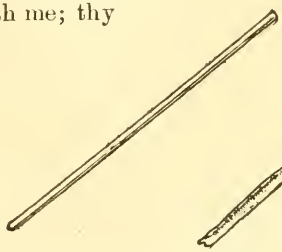
PSALM xxiii.

in the

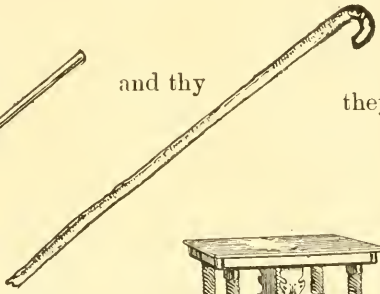
s of righteousness for his name's sake. Yea, though I

I will fear no

for thou art with me; thy



and thy



they

Thou preparest a

before me in the presence of mine enemies: thou

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PSALM xxiii.

my Surely

and shall

all the

s of my life;
and I will
dwell in
the

forever.

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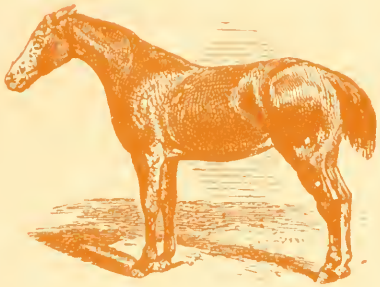
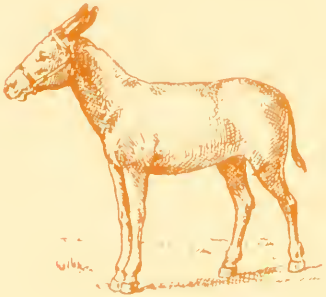
PSALM xxiii.

Be ye not as the



or

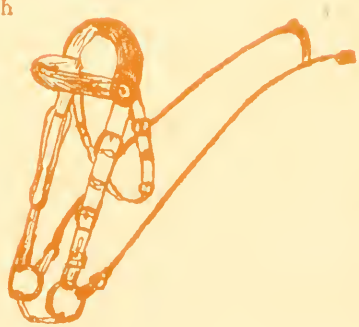
as the



which have no understanding: whose

must be held in with

and



lest they come near unto thee.

PSALM XXXII. 9.

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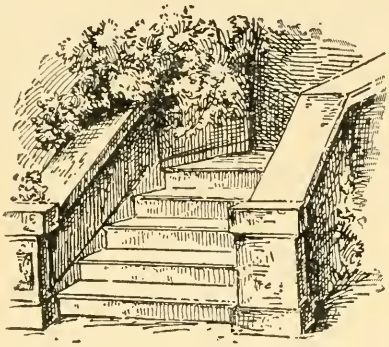
THE



of a good

are ordered by the Lord : and he delighteth in his

Though he fall, he shall not

be utterly

for the Lord upholdeth him with his

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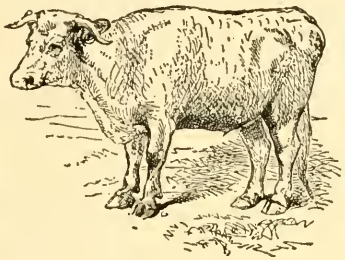
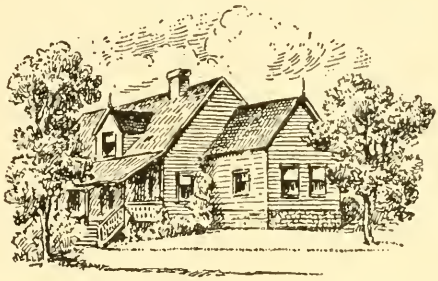
PSALM XXXVII : 23, 24.

I will take no



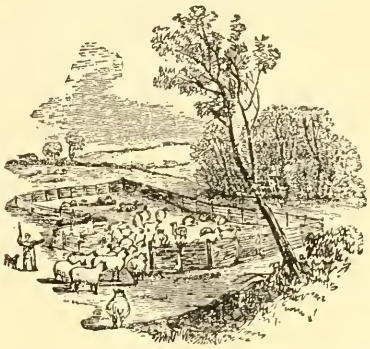
out of

thy



, *nor* he

s out of thy



For every

of the

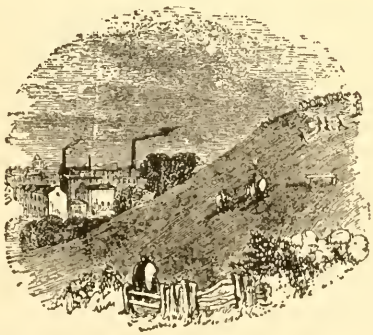
forest

is mine.

and the

upon a

thousand



s.

PSALM L. 9-10.

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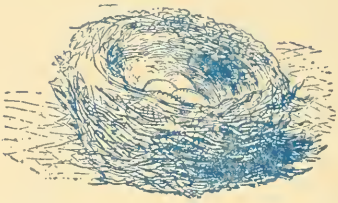
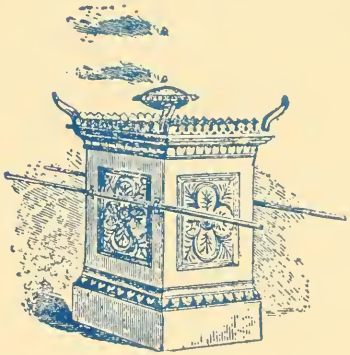
Yea, the hath found an and the

a 

for herself, where she may lay her young, even thine

 O

s,

my and my

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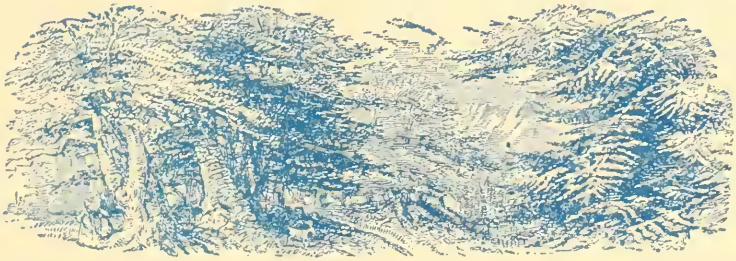
PSALM lxxxiv. 3.

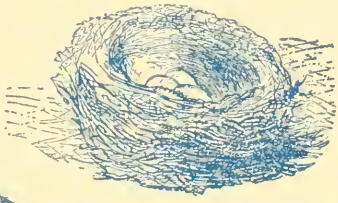
The trees of the Lord are full of sap; the



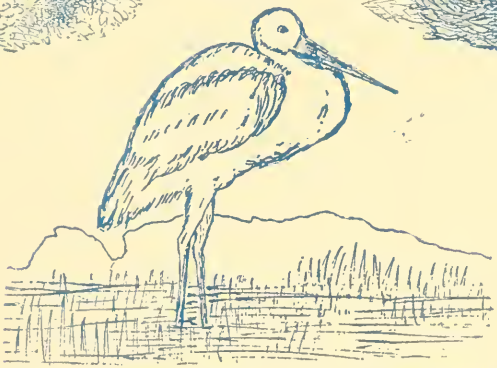
which he hath planted; where the

make

their



as for the



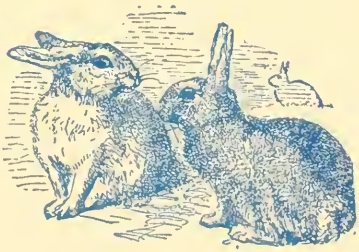
the fir-trees

are her house.

The high hills are a refuge for the wild goats; and the

s

for the



PSALMS civ. 16, 17, 18.

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Oh that would

the

for his

and for his

to the of

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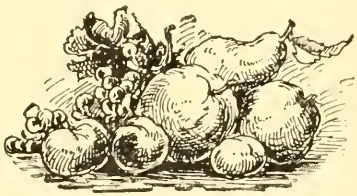
PSALM cvii : 15.

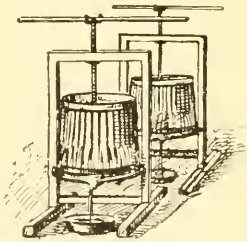
the

with thy substance,
and with the first-



of all thine increase: So shall thy

with plenty, and thy



with new wine.

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PROVERBS iii : 9, 10.

MY keep thy 's

and forsake not the law of thy

and

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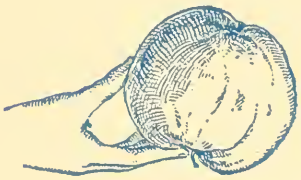
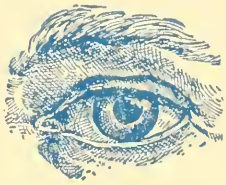
PROV. vi : 20, 21.

Keep my

and live; and my law as the



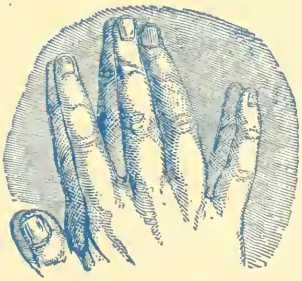
of thine



Bind

them upon

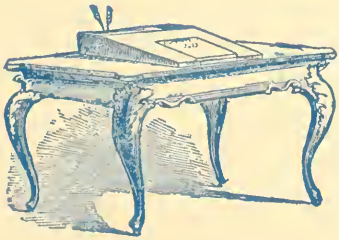
thy



write

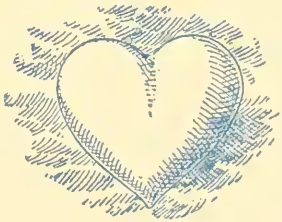
them upon

the



of

thine



Prov. vii. 2, 3.

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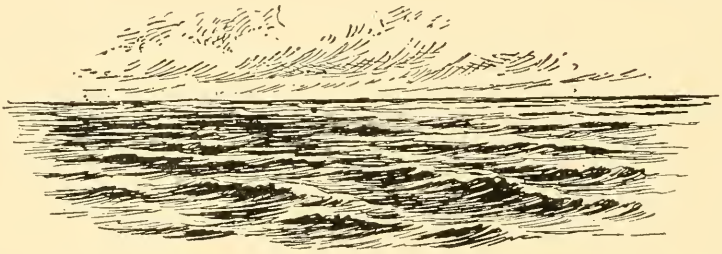
THE words of a

are as deep as



and the

-spring of wisdom as a flowing

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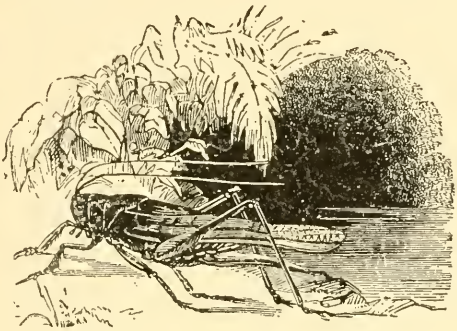
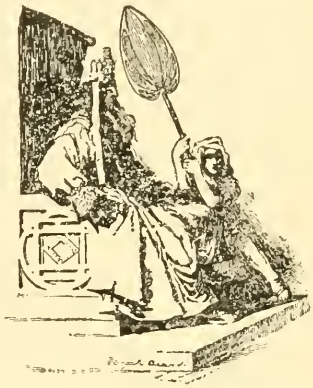
PROV. xviii : 4.

The

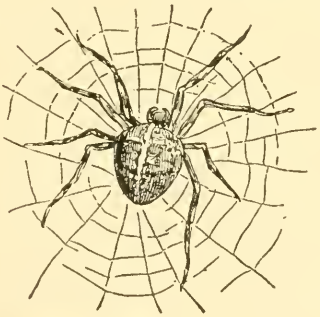


s have

no



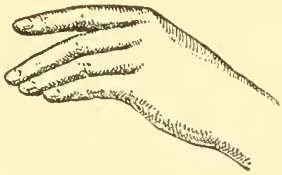
yet go they forth all of them by bands, The



taketh

hold

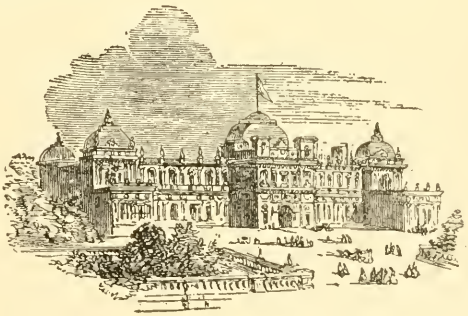
with her



s

and is in

s'



s.

PROVERBS XXX. 27-28.

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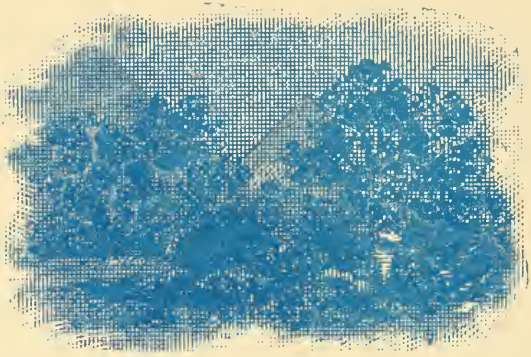
Her goeth not out by 

She layeth her s to the , and her hands hold the

She stretcheth out her to the

yea, she reacheth forth her hands to the

She is not afraid of the

for her household: for all her household are clothed with scarlet.

PROVERBS xxxi. 18—21.

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The and the

shall come to

and shall clothe a

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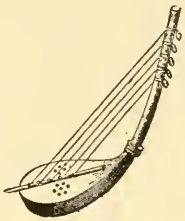
PROV xxiii. 21.

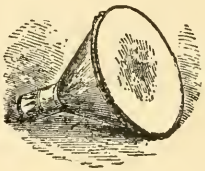
Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

and the

and the



the



and

, and

are in their

but they regard not the work of the

neither consider the operations of his

ISAIAH v. 11,12.

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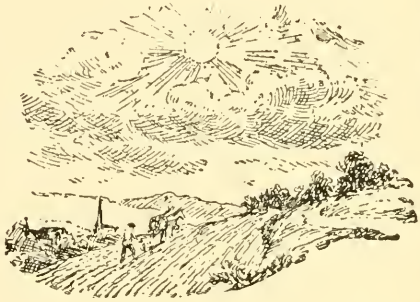
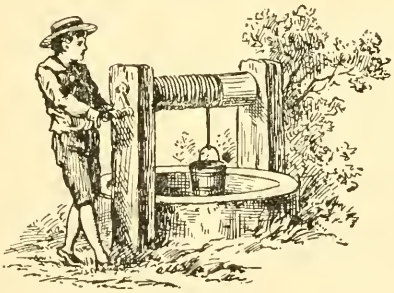
REMEMBER now thy Creator in the days of thy

while the evil



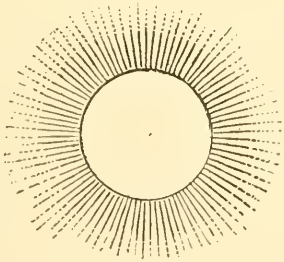
come not, nor the years



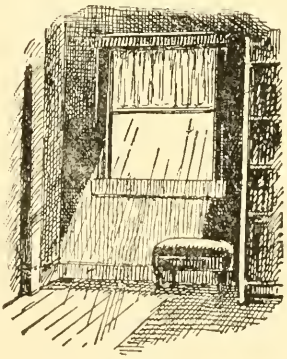
nigh, when thou shalt say, I have no

in them.

While the



or the



or the

or the

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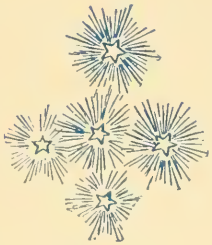
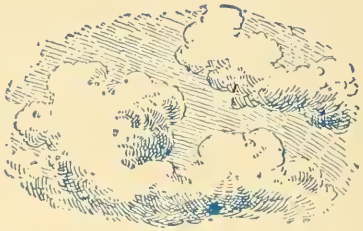
ECCLES. xii : 1, 2.



be not darkened,
nor the



return after the

In
the

when the keepers of the

shall tremble,
and the

men shall

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ECCLES. xii : 2, 3.

and the cease because they are few, and those that s be darkened,

And the s shall be shut in the

when the sound of the

is low, and he shall rise up at the voice of the

and all the of

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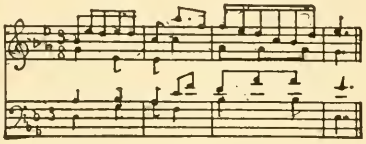
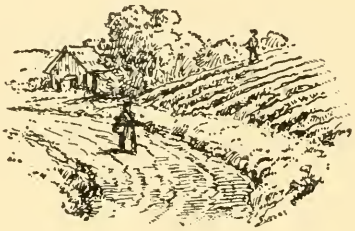
ECCLES. xii : 3, 4.



shall be brought low ; Also
when they shall be
afraid of that
which is

and fears shall be in the



and the

tree shall flourish, and the

shall be a

and desire shall fail: because

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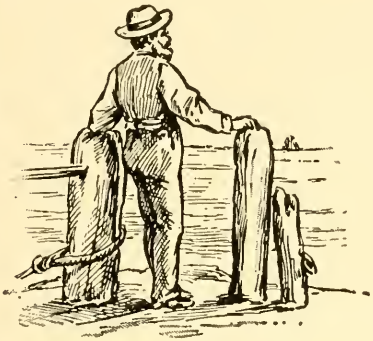
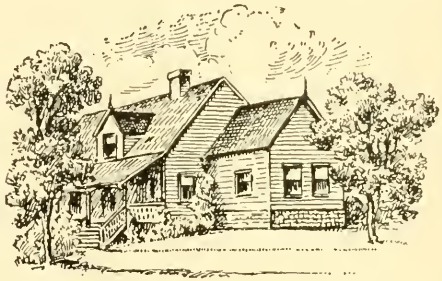
ECCLES. xii : 4, 5.

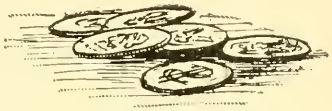


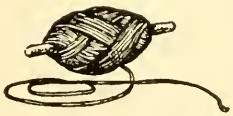
goeth to
his long



and the mourners go about the

Or ever the





be loosed, or the golden

be broken, or the

be broken at the

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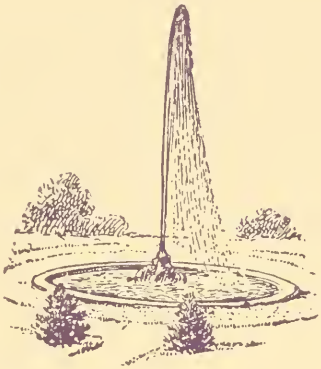
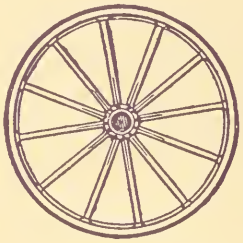
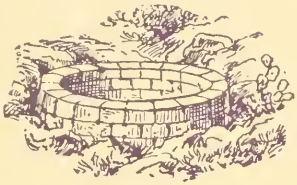
ECCLES. xii : 5, 6.



or the

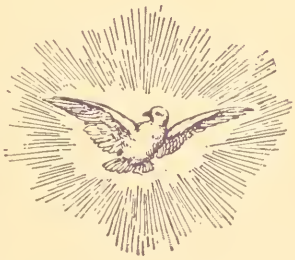


broken at the



Then shall the dust return to the

as it was: and the



shall return unto

who gave it.

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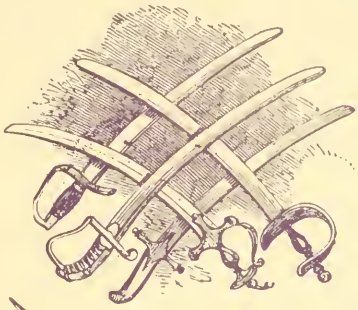
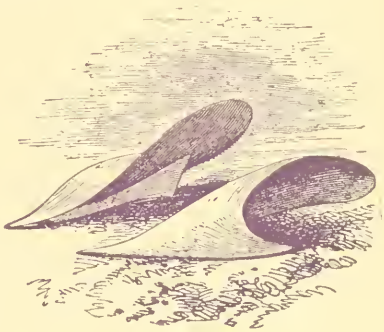
ECCLES. xii : 6, 7

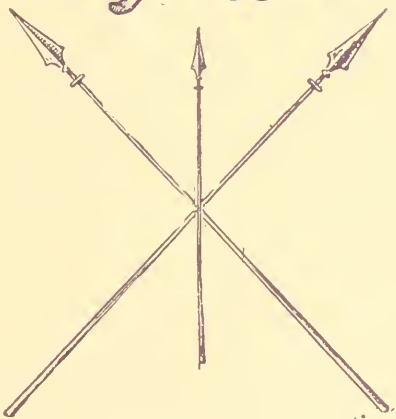
They shall beat their



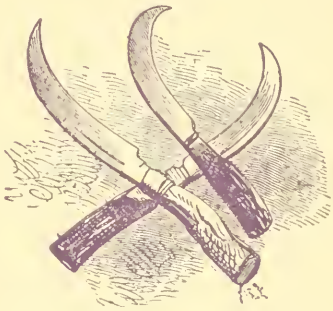
into



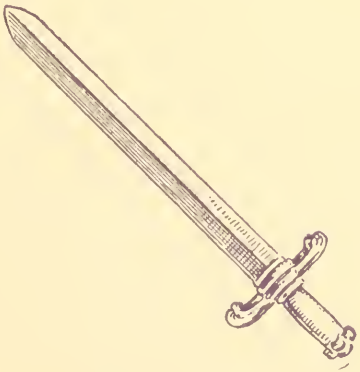
and their



into



nation shall not lift up



against

nation,

neither

shall they

learn

any more.

ISAIAH ii. 4.

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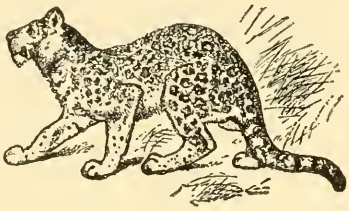
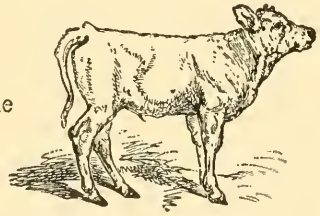
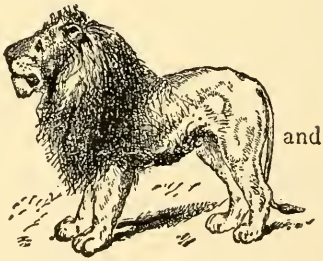
The also shall dwell with the and

the  shall lie down with the and

the  and the young  and

the fatling together,

and

ISAIAH xi. 6.

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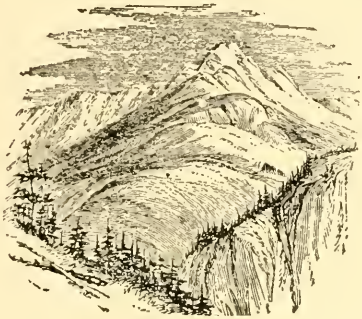
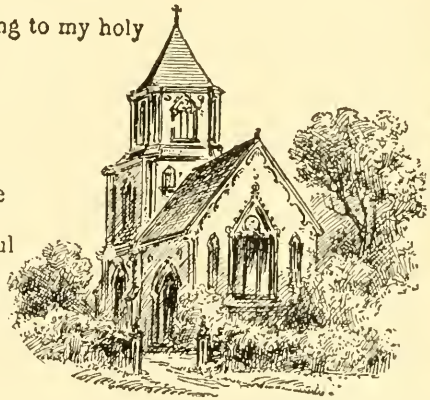
Even them will I bring to my holy



and make

them joyful

in my



their

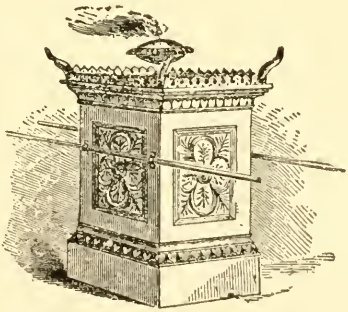
s

and their

shall be

accepted

upon mine



for mine house shall be called a house of prayer for all people.

ISAIAH lvi. 7.

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The

same

was the thing fulfilled

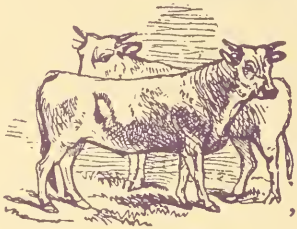
upon Nebuchadnezzar:

and he was driven from

and

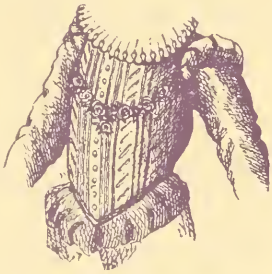
did

eat



and

his



was wet with the

dew of heaven,

till his

were grown

like

s

and his

like

DANIEL iv. 33.

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THEN the king commanded, and they brought Daniel, and cast him

Now the

spake and said unto

Thy God whom thou servest continually, he will deliver thee.

My God hath sent his

and hath shut the

s.

that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O

have I done no hurt.

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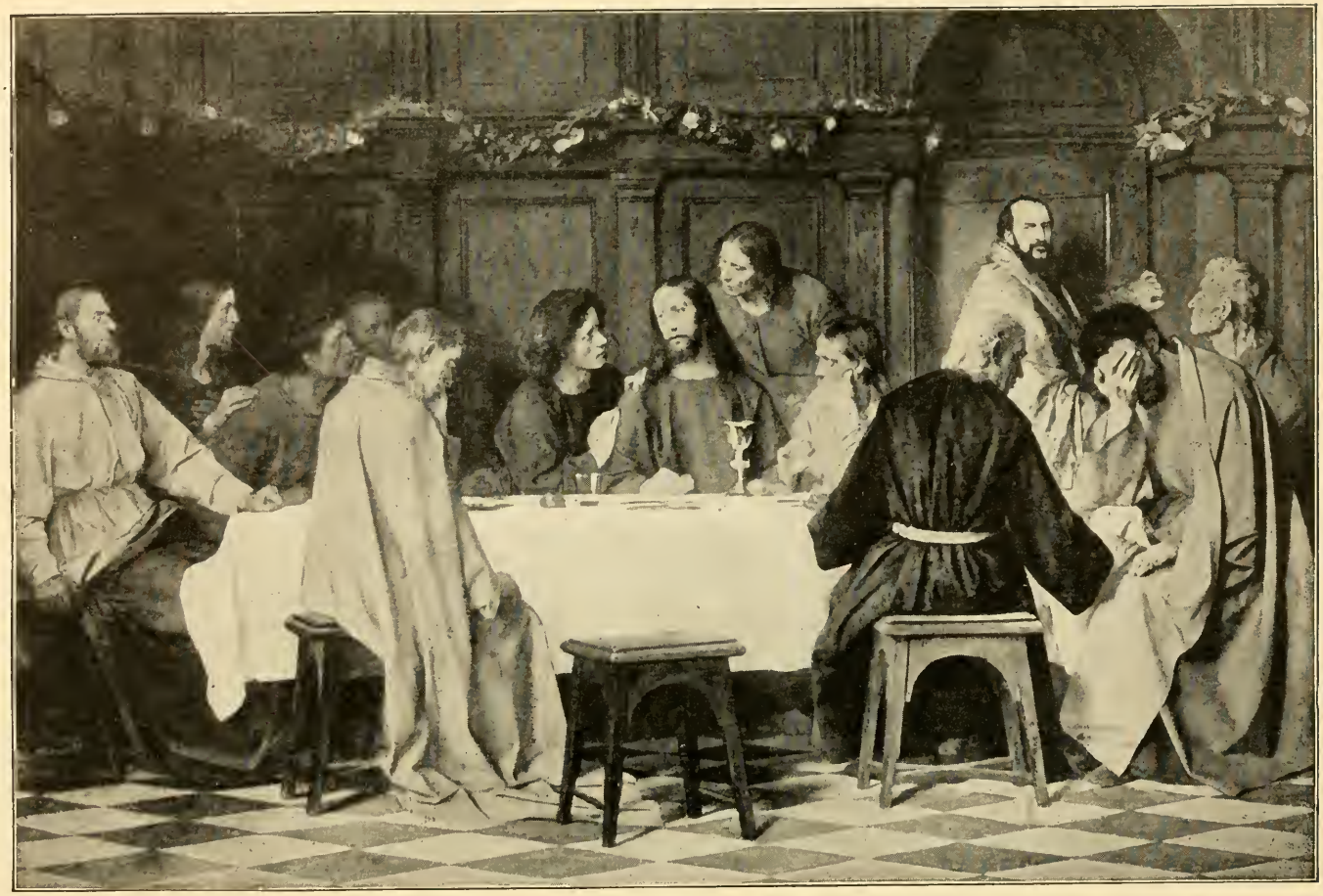
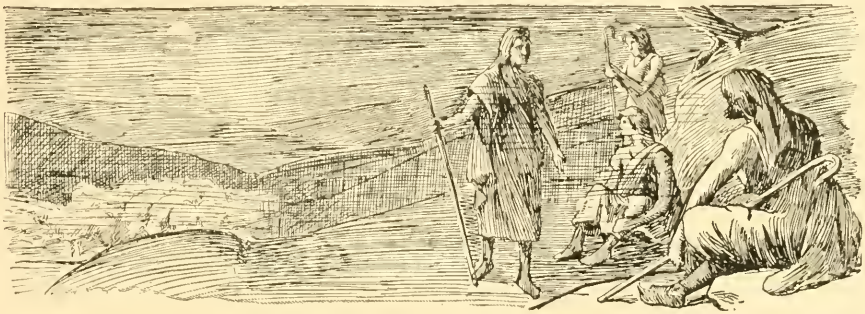
DANIEL vi : 16, 22.



THE LAST SUPPER.

AND there were in the same country

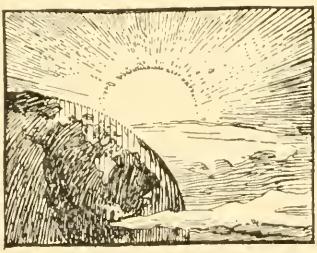


And, lo, the

of the

came upon them, and the

of the Lord



round about them : and they were sore afraid.

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LUKE ii : 8, 9.

AND the

said unto them, fear not: for, behold, I bring you good

of great joy, which shall be to all

For unto you is born this

in the

a

which is Christ the Lord.

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LUKE ii: 10, 11.

AND this shall be a

unto you; Ye shall find the

And suddenly there was with the angel a multitude of the

God, and saying, Glory to God in the highest, and on

good will to-ward

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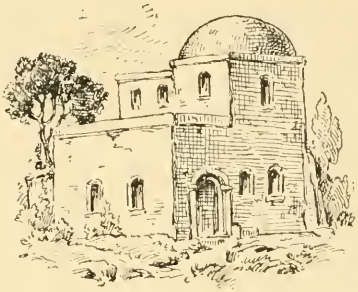
LUKE ii : 12–14

AND when they were come into the

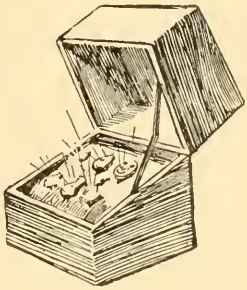


they saw the

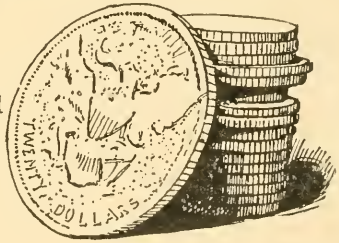
Young child with Mary his

and

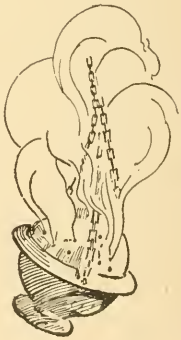
and when they had opened their



they presented unto him gifts;



and frank



and myrrh.

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MATT. ii : 11.

THE FLIGHT INTO EGYPT

THE FLIGHT INTO EGYPT.

"ARISE! Take the young child quickly: We must flee!" It was Joseph, the carpenter, calling in the still night to Mary, the mother of Jesus. What did it mean?

The Holy Family lingered still in Bethlehem. In the night time an angel of the Lord spoke to Joseph in a dream bidding him take Mary and the Child and fly to Egypt because of the cruel King Herod, who had heard the story of the Wise Men, and feared the little new-born King.

In quiet haste Mary rose and made ready, and soon the three were under the stars, Mary, bearing the precious Babe in tender arms and riding upon the gentle ass, while Joseph hurried along by her side, knowing well that the danger was real, else the Lord would not have sent his angel to warn them. And so it was, for they were scarcely outside the walls of the city when Herod's soldiers came at his command to slay all the children of two years and under, thinking in this way to destroy the Holy Child whom the Wise Men had called King of the Jews.

Egypt lay nearly eighty miles in a straight line from Bethlehem. The road ran along the hill tops, then down to the plains and the seashore. It was the lovely springtime, and in the young mother's fearful heart there was yet a thrill of joy in the thought that her blessed Child was so plainly under the direction of the King of Heaven!

Eighty miles seems but a short journey with our modern ways of travel, but nineteen hundred years ago, and in the land of our Lord, it took many days. The patient ass toiled on, carrying his precious burden, and Joseph, tall and grave, kept faithful watch by day and by night.

And now see how God had made this journey to a strange land and a long stay there possible. Joseph was a poor man, and Mary was a simple maiden of the hills. In all their lives, perhaps, they had never seen so much money as the Wise Men brought, laying it all at the feet of the infant King! They did not know then what it meant, but now they understood that God had sent them the gold and precious things for this very time of need. How they praised him, and how we, too, should praise him, for he is "Our Father," you know,—the Father of Jesus, and our Father, too!

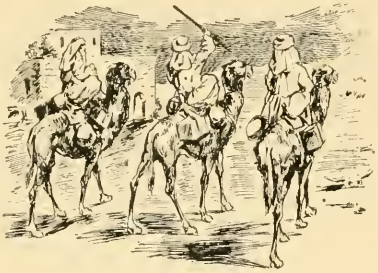
A river ran between the land of Palestine and the land of Egypt, and in a little less than a week, perhaps, from the night when they stole away from Bethlehem, they came to one of the shallow fords of the river and crossed safely over into Egypt.

Here the happy little family stayed on, month after month, for Joseph knew well that he must not return to his own land while King Herod lived. With some of the money which the Wise Men brought he could buy tools such as carpenters used in those days, and take up again his clean, honest toil, making a little home for Mary and the child Jesus,—a home in which love and peace lived.

And so the days went by and another glad spring came, and the little Jesus, growing always stronger and sweeter, made the light and joy of the cottage home. Then again the angel came to Joseph in a dream and said: "Arise, take the young child and his mother and return to thine own country, for they are dead which sought his life."

So Joseph and Mary, with the Holy Child, went gladly back to their own dear home in the hills, and they dwelt there in peace and simple comfort for many happy years.

AND when they were



behold, the

of the Lord appeareth to Joseph in a dream, saying, Arise, and take the

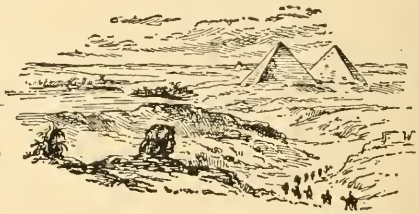
young child, and his

and

and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child

and his mother by

and departed into



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MATT. ii: 13, 14.

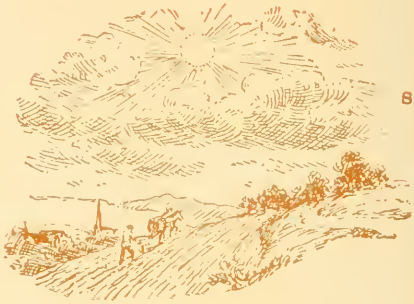
Hofmann.

CHRIST AMONG THE DOCTORS.

AND when he was twelve years old, they went up to

after the custom of the

And it came to pass, that after three



s

they found him in the

both hearing them, and asking them questions.

LUKE ii : 42, 46.

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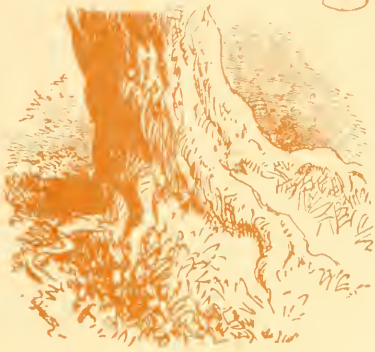
And now also the is laid unto the



of

the

every

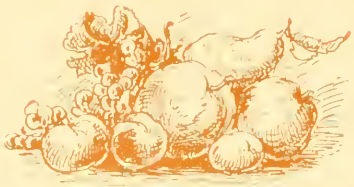
therefore

which

bringeth

not

forth good



is

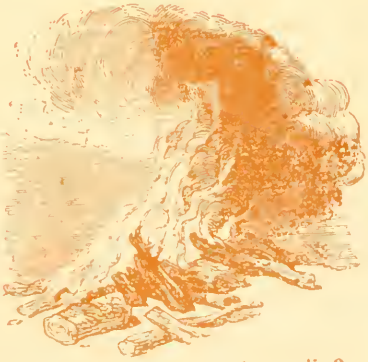
down

and

cast

into

the



LUKE iii 9

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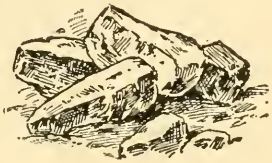
AND when the tempter came to him, he said, If thou be the

command that these



be made

But he answered and said, It is written

shall not live by

alone, but by every

that proceedeth out of the mouth of

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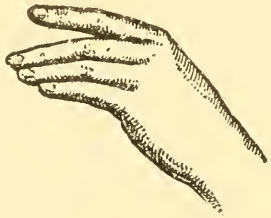
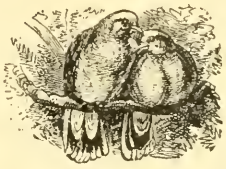
MATT. iv. 3, 4.

And Passover  and

the was at

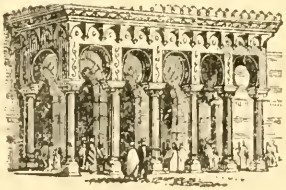
Jesus went up to Jerusalem, and found in the temple those that sold

and and 

and the sitting:

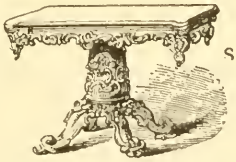
changers of And when he had

made a scourge of small cords, he drove them out of the

 and and

the the

and poured out the changers'

and overthrew the 

s

JOHN ii. 13, 14, 15.

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FOR

so

d

the

that he gave his only begotten

that
whosoever

eth

in

should not perish,
but have ever-
lasting life.

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JOHN iii : 16.

"FISHERS OF MEN."

"FEAR not, from henceforth thou shalt catch men."

Jesus spoke these words to Peter one lovely morning, standing on the shore of the blue Sea of Galilee. He had been teaching the people who flocked in crowds about him, and while he was still speaking two fishing boats came to the shore. The fishermen were tired, for they had toiled all night and had caught nothing. They began at once to take the nets from their boats, and to wash the sand and pebbles out of them in order to get them ready for the next night's work.

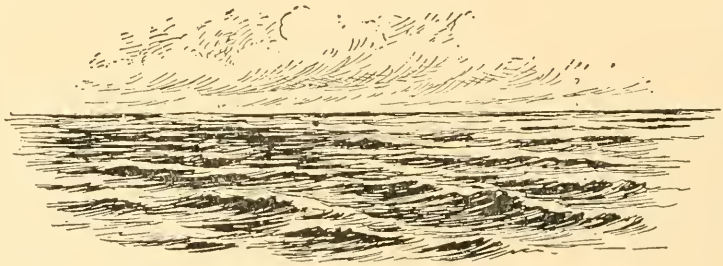
By this time the people had crowded down upon the water's edge, so that Jesus stepped into Peter's boat and asked him to push it out a little way from the shore. Peter gladly did so, and from the boat Jesus went on speaking to the people, and they listened eagerly to every word he said. When he was done he sent them away, and then told Peter, and Andrew, his brother, to push the boat out into the deep water, and let the nets down again. Peter thought in his heart that this would do no good, but he said, "At thy word I will let down the nets." Peter knew that Jesus was a great Teacher, but he did not know that he was a great Wonder-worker.

Out into the blue lake Peter rowed again, and this time, though it was morning, when the fish are not easily caught, the nets filled so quickly and were so heavy that the fishermen had to make signs to James and John, their partners in fishing, to bring their boats and help carry the load. When Peter saw this he knew that Jesus could do mighty works, and as soon as he came to the shore he ran and knelt down before him, and said, "Depart from me, for I am a sinful man, O Lord." Peter

meant by this that he was not worthy to be a disciple because he had doubted the power of Jesus, and then Jesus told him not to be afraid, for he would make him a fisher of men.

Peter and Andrew and James and John, all fishermen, had been called to be the disciples of Jesus. A disciple is a learner, and Jesus wanted these fishermen to learn from him all that he could teach them, so that they might become teachers. These were among the very first disciples. Jesus was not looking for men who had much money or great learning or rich friends to become his followers. He wanted men with simple hearts, who, for love of him, would be willing to help other people to know and love him too. This is what he meant when he said, "Follow me, and I will make you fishers of men."

It is the same now as in those days. Anyone who truly follows Jesus will become a fisher of men. He will want other people to know and love Jesus so much that he will be making plans to "catch" them just as a good fisherman does who is eager to catch fish. You do not need to be a preacher and stand in a pulpit to be a fisher of men, nor do you have to be a missionary and go far away to some strange country. Just the place in which you are, just that which is given you to do at the time, is *your* place and *your* opportunity to do the kind of fishing Jesus wants done. The boy or the girl in the home, at school, on the playground, anywhere, everywhere, may be a true follower of Jesus, and therefore a real fisher of men.



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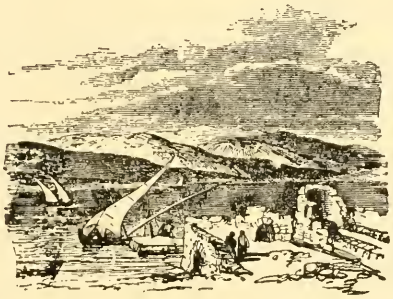
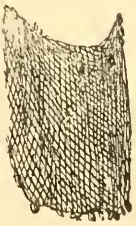
 saw

Simon called Peter, and Andrew his brother,

a  into the

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MATTHEW iv. 18.

For they were

And he saith unto them, Follow me, and I

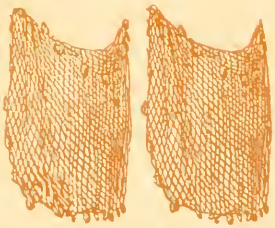
make

you

of

And they

left their



, and followed him

MATT. IV. 18–20.

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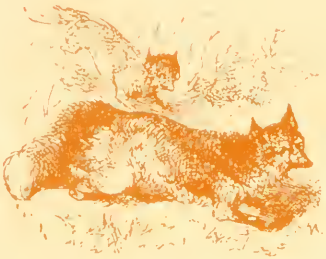
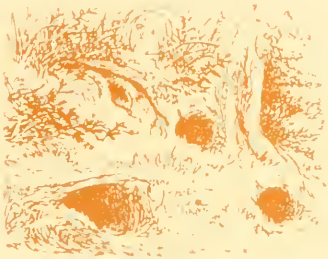
And JESUS saith unto him, The



have



and the

of the air have

but the SON OF MAN hath not where to lay his head,

MATTHEW VIII. 20.

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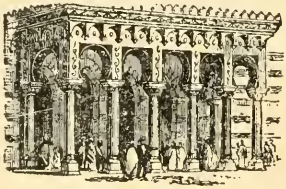
Now there is at

by the

a

which is called in the

Bethesda, having



In these lay a

of

of

waiting for the

moving of the

For an

went down at

a certain season

into the

and troubled the water

JOHN v. 2, 3, 4.

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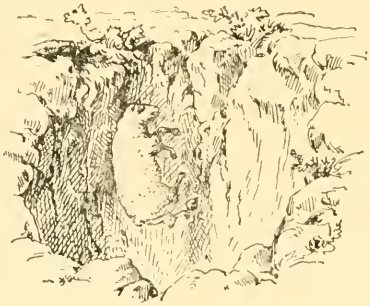
AND he said unto them, What man shall there be among you, that shall have

and if it



on the

day, will he not lay hold on it, and

How much then is a

better than

Wherefore it is lawful to do well on the sabbath days.

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MATT. xii : 11, 12.

are the

for theirs is the

dom of

are they that

for they shall be

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MATT. V : 3, 4.

are the meek : for they shall inherit the

are the

for they shall obtain mercy.

are the

for they shall be called the children of God

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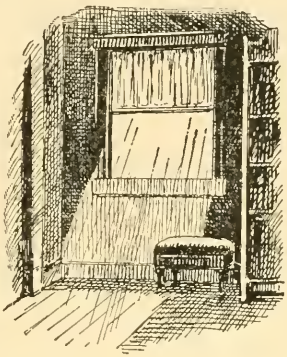
MATT. v : 5, 7, 9.

YE are the



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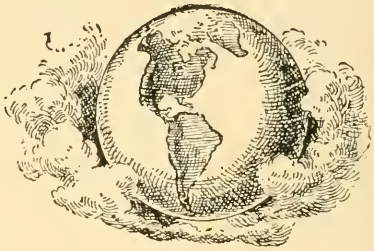

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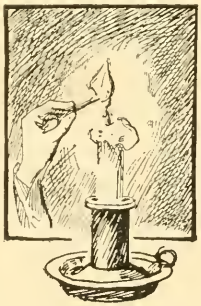
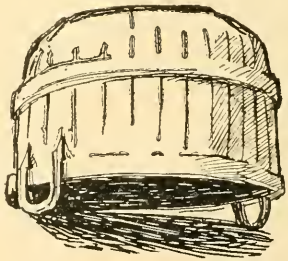
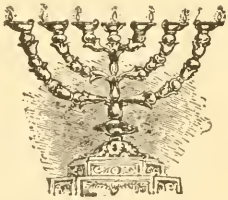
cannot be hid. Neither do



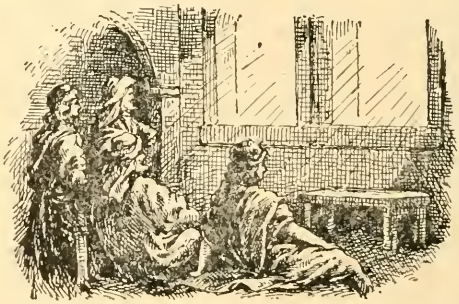
and put it under



but on a



and it giveth



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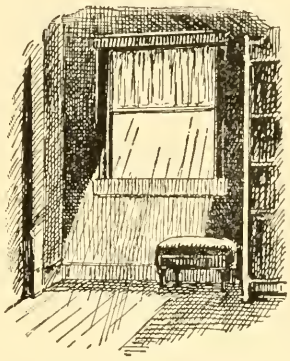
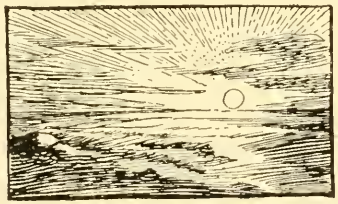
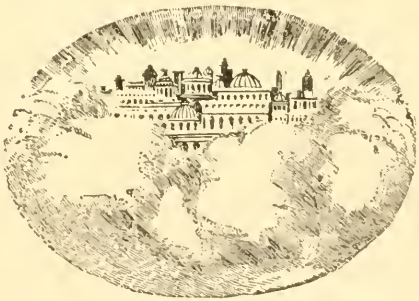
MATT. v: 14, 15.

LET your  so



before

that they may see your

and glorify your Father which is in 

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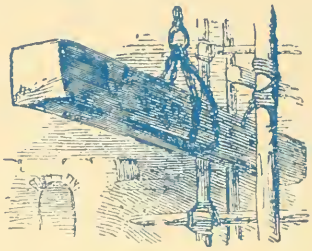
MATT. v : 16.

First the 

out of thine own , and then shalt

thou see clearly to cast out the mote out of thy brother's

Give not that

which is holy

unto the

neither cast ye your

before

lest they trample them

under their

and turn again

and rend you.

MATT. vii. 5, 6.

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and it shall be

and ye shall

and it shall be

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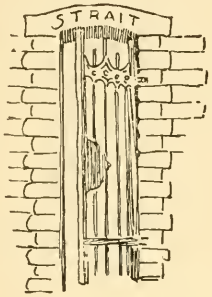
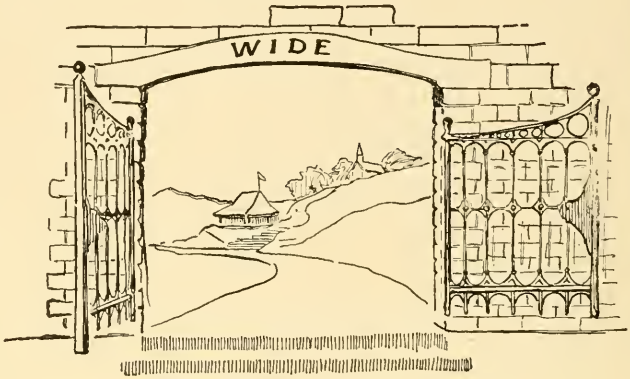
MATT. vii : 7.

ENTER ye in at the

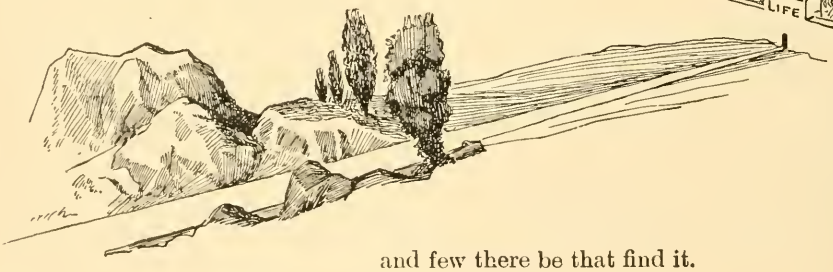


for



and

and many there be which go in thereat:
Because strait is the gate, and



and few there be that find it.

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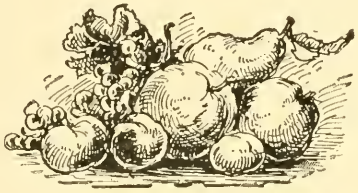
MATT. vii : 13, 14.

YE shall know them by their



s. Do

gather

of

or

of

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MATT. vii : 16.

THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a

which built his

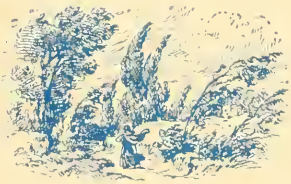
upon a

And the

descended, and the

s

came, and the



blew, and beat upon that

and it fell not : for it was founded upon a

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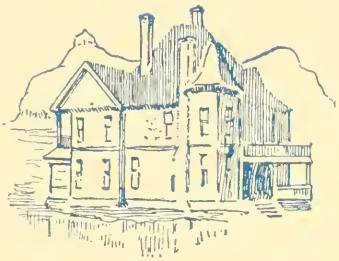
MATT. vii : 24, 25.

AND every one that

eth these sayings of mine, and doeth them not, shall be likened unto a

which built his



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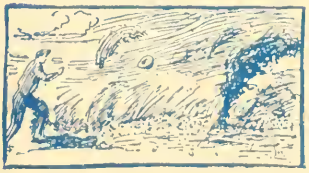

blew, and beat upon that house; and it

and great was the fall of it.

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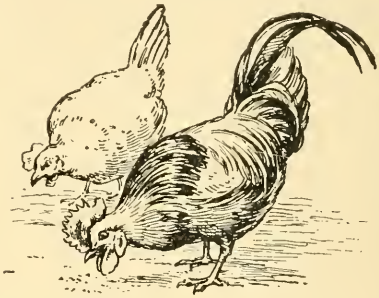
MATT. vii : 26, 27.

BEHOLD, a

went forth to sow; And when he sowed, some

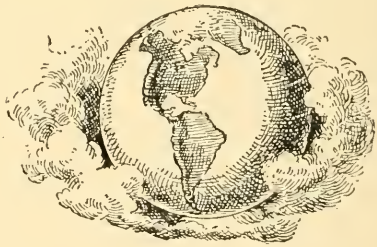
fell by the

and the



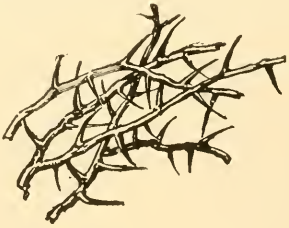
came and devoured them up: Some fell upon

where they had not much



and forthwith they sprung up, because they had no

deepness of earth: And some fell among



and the thorns sprung up, and choked them:

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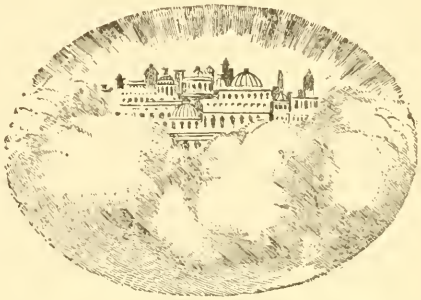
MATT. xiii : 3, 4, 5, 7.

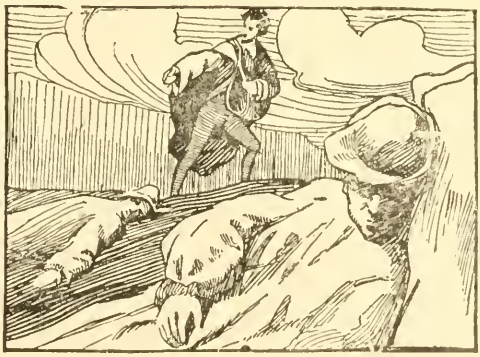
ANOTHER parable put he forth unto them, saying,

The dom of 

is likened unto

good

in his

But  tares among the wheat and went his way.

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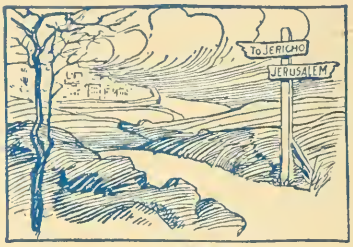
MATT. xiii : 24, 25.

AND Jesus answering, said, A certain

went down from



and fell among

which stripped him of his

and wounded him, and departed, leaving him half dead.

But a certain Samaritan, as he

ed came where he was: and when he saw him he had compassion on him, And went to him, and bound up his wounds.

and wine, and

and brought him to

and took care of him.

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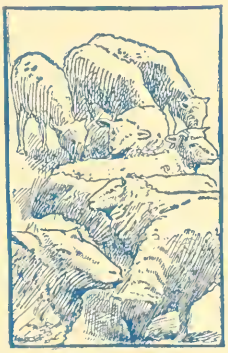
LUKE X: 30, 33, 34.

WHAT

of you, having an hundred

if he lose

doth not leave the ninety and



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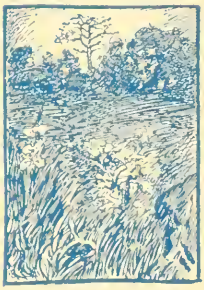

and go after that which is lost, until he find it? And when he cometh

he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I

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LUKE XV : 4, 6.

EITHER WHAT

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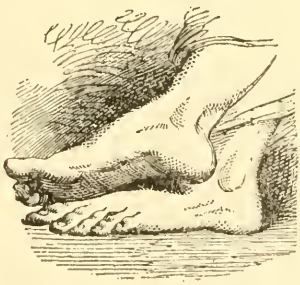
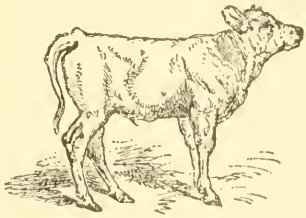
LUKE 15 : 8, 9.

But the said to his Bring forth

the best robe, and put it on him, and

put a on his

and

on his  : And bring hither the fatted  , and kill

it; and let us eat and be merry.

LUKE XV. 22, 23.

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RAISING OF JAIRUS' DAUGHTER

Reynolds.

THE RAISING OF JAIRUS' DAUGHTER.

A GREAT crowd was waiting to welcome Jesus when Peter's boat, bearing the Master and his disciples, came in sight of the landing place at Capernaum. The sharp-pointed, red sail was lowered, and the curious, kindly people pressed close to Jesus to welcome him back to their town. They were proud and pleased to have him among them, for at this time the friends of Jesus were many, and if he had any enemies they wisely held their peace.

But now, pressing through the crowd, with a look of pain on his fine face, came Jairus, one of the great men of the church and town. The people made place for him with looks of pity, for many of them knew that his little girl was lying at the point of death in his home. They looked on with astonishment when they saw the great man come, bending low before Jesus, and heard him say in a voice full of trouble, "My little daughter is dying. Come, I pray thee, and lay thy hand upon her, that she may live." Jairus knew that Jesus had done many wonderful works, and now in his time of great distress he came to him for help.

Turning away from the seashore, Jesus went with Jairus toward his fine house, which was just a little distance from the town. His disciples and a crowd of eager people followed him, and they pressed upon him so that he could not move quickly. Then, too, a poor sick woman made herself known to Jesus and begged his help and pity, and did not beg in vain. But while Jesus and Jairus were thus held, a servant came running from the house of Jairus to say that the child was dead, and that he need not trouble the Master to come any farther. Jesus heard

the words, and, looking upon Jairus, said, "Fear not; only believe." What hope and cheer these words must have brought to the heart of the unhappy father!

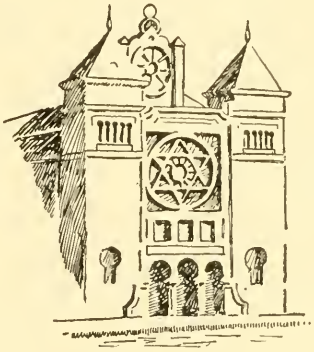
When Jairus came, bringing the Healer, to his beautiful house, he found the door wide open, and many hired mourners had already gathered there. They sat on the floor, the women with their hair falling over their eyes and dust on their heads, and men with garments torn to show their grief—all weeping and wailing loudly. This was the custom in that country when one was dead in a house, and all the time the mournful sound of flutes told those who passed by that the death angel had entered the home.

Jesus told Jairus to send all these people away, for well he knew that the mourning was only a show, without any real grief in their hearts. And when all were gone, except the father and mother of the dear child, he took them, with Peter and James and John, into the little darkened room where lay the silent form of the sweet girl, only twelve years of age. Jesus took the little cold hand into his own, warm and throbbing with life, and saying only two words, "Talitha cumi," which means "Little maid, I say unto thee, arise,"—straightway the spirit of life came back. The child opened her eyes, rose up, and was again her bright, sweet self!

We may never know what she said or felt, or what the glad father and mother felt in their hearts, but it is easy to believe that they fell down at Jesus' feet and thanked him with tears of joy and love, and that ever afterward they loved and trusted the great Healer. And the little girl—did she not owe her life to the One who had called it back, and would it not be her highest joy to pay her debt in love and glad service?

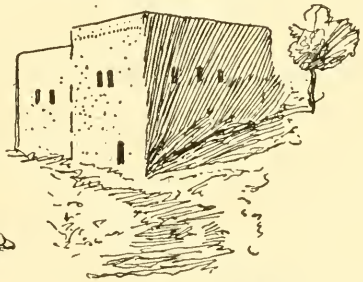
AND, behold, there came a man named Jairus, and he was a

of the



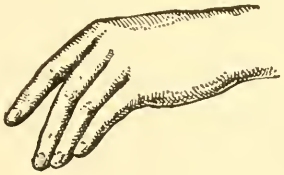
and he

and besought him that he would come into his

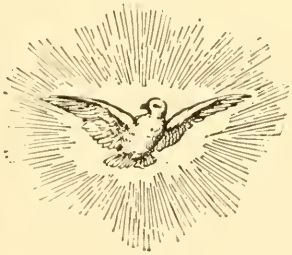


For he had one only

about twelve years of age, and she lay a dying. And he put them all out, and took her by the



and called, saying, Maid, arise. And her



came again, and she arose straight

and he commanded to give her meat.

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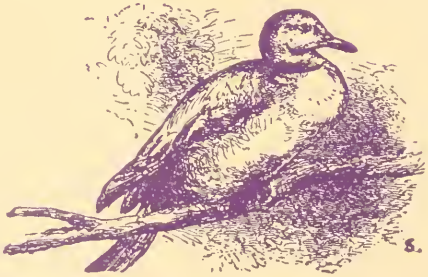
LUKE viii : 41, 42, 54, 55.

Behold I send you forth as

in the midst of

be ye therefore wise as

and harmless as



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MATT. x. 16

AND whosoever shall give to

unto

of these

a

of cold

only in the name of a

verily I say unto you, he shall in
no wise lose his

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MATT. x : 42.

FEEDING THE MULTITUDE.

DEAREST Children, when we are tired, and perhaps lessons are to be learned, or errands to be done for mother or father, or even little baby brother needs a playmate, it may help us to do whatever is before us if we remember how patient Jesus always was, and how his disciples labored even when weary, to help the people and to work with Jesus.

One time when Jesus and the disciples had worked very hard and all felt weary, Jesus said, "Come, my dear brothers, we will cross the sea in a ship all alone, and reach a quiet place where we can have sweet rest." The disciples gladly went, for they longed for the promised rest. But many people saw the ship depart, and not knowing that Jesus and the disciples went away to be alone, they followed on foot, walking around on the land, and hurried so as to be there when the ship landed.

Jesus was surprised when they came ashore not to find the quiet spot which he sought, but a gathering of thousands of people, who had come to be healed and helped.

He did not tell them that he and his disciples had worked hard and must rest; he smiled sweetly, and patiently spent the remainder of the day talking gently to those who needed counsel, and healing those who were ill. The little children gathered about him, knowing Jesus could soothe all their sorrows, and when evening came there was not a troubled heart in all the gathering.

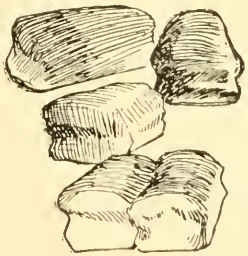
At length the disciples came to Jesus and said, "It is growing late and these people have no food. Shall we not send them to the villages that they may be fed?" But Jesus answered, "No, they walked so far to be with us, that I fear they

are too weary to go to the villages. The little children could not wait so long or walk so far—all of these dear followers must be fed here." The disciples in surprise replied, "Master, there are thousands here and no one has brought food except a little lad, and he has only five barley loaves and two small fishes."

Jesus was glad to hear of the little lad who had the loaves and fishes and asked them to bring the boy to him. The little boy was very happy to be called close to Jesus' side, and although he was hungry and did not know what Jesus intended to do, he quickly gave him his little luncheon, for, trusting Jesus, no sacrifice was too great to make for his dear sake. But Jesus, who never fails us, surprised the little boy as well as the people gathered there, by making the five loaves and the two fishes feed them all, for as quickly as he gave food to one, more food appeared for another, and soon they were all supplied with plenty to eat, and were seated on the soft, green grass, eating and resting, and not forgetting to have thankful hearts for the blessing they had received.

After the people had eaten, and all were satisfied, Jesus told his disciples to gather up what was left, and they quickly did so, filling twelve baskets with the fragments.

No crumbs were left on the beautiful velvety grass—all was left as clean as if no one had feasted there. Everybody looked satisfied and happy and peace reigned in the hearts of all.



WHEN

then lifted up his

and saw a

great

come unto him, he saith unto Philip, Whence shall we buy

that these may

There is a

here, which hath five

barley-

and two

but what are they among so many? And Jesus took the

and when he had given thanks, he

and the disciples to them that were set down; and likewise of the fishes as much as they would.

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JOHN vi : 5, 9, 11.

all ye that

and are

and I will give you

Take my

upon you and learn of

for I am meek and lowly in

and ye shall find rest unto your souls.

For my

is easy, and my burden is light.

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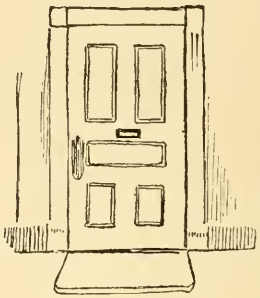
MATT. xi : 28, 29, 30.

THEN said

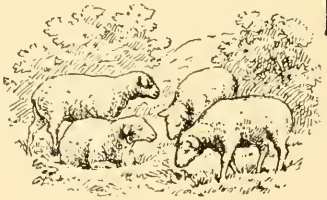
unto them again,
Verily, verily,
I say unto you,
I am the



of
the

All that ever came before
me are

but the

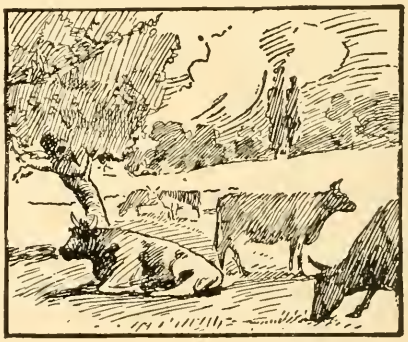


did not
hear them.

I am the door:

by me if
any

he shall be saved
and shall go in and
out and find



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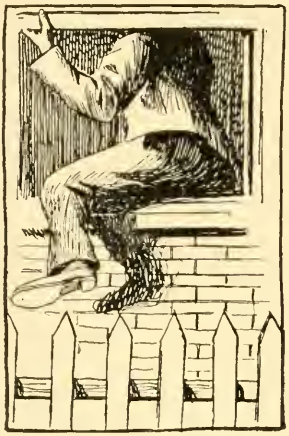
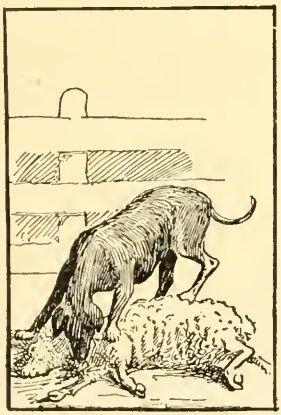
JOHN X : 7–9.

THE  cometh not, but for to

and to  and to

I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd giveth his life for the

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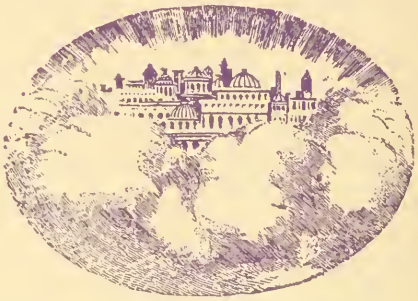
JOHN X : 10, 11

OUR which art in 

Hallowed be thy name. Thy

dom come. Thy
will be done in

as it is in heaven.

us this

our daily

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MATT. vi : 9-11.

and forgive us our debts, as we forgive our debtors. And

but

For thine is the kingdom, and the power, and the glory, forever. Amen.

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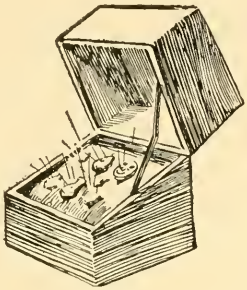
MATT. vi : 9, 12, 13.

LAY not up for yourselves



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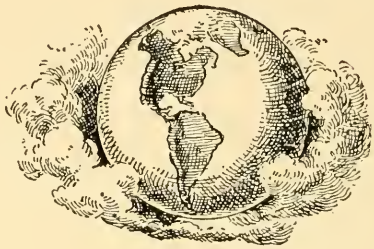
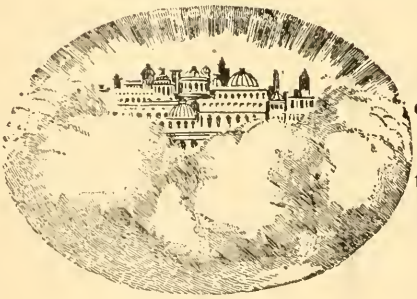


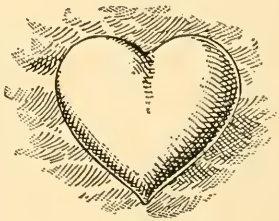
where moth and rust doth corrupt, and where

break through and

But lay up for yourselves treasures in



where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your



be also.

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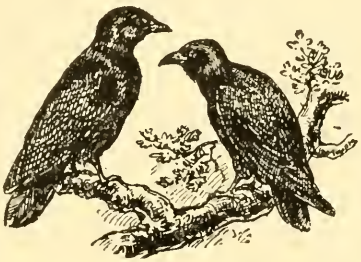
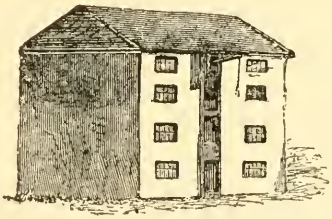
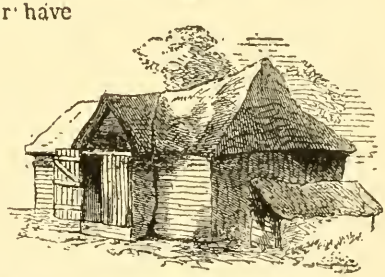
MATT. vi : 19, 20, 21.

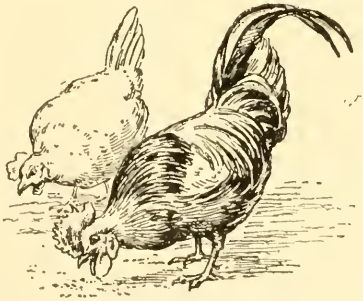
Consider the  for they neither

nor

which neither have

 nor 

and God feedeth them: how much more are ye better

than the  LUKE. xii. 24.

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AND why take ye thought for

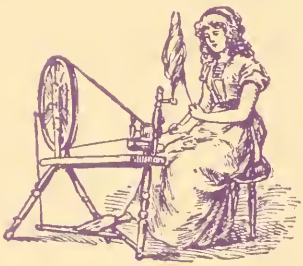
Consider the

of the

how they grow; they

not,

neither do they



And yet I say unto you, That even

in all his glory was not arrayed like one of these.

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MATT. vi : 28, 29.

CHRIST BLESSING LITTLE CHILDREN *Plockhorst.*

CHRIST BLESSING LITTLE CHILDREN.

"I LOVE your Jesus because he loves little children," said a heathen child to a missionary.

It was springtime of the last year that Jesus lived on earth. He was in Peræa, beyond the River Jordan. He had gone there to hide away from the wicked priests who hated him and wanted to kill him. It was no longer safe for Jesus to preach and teach in Judea and Galilee, and the priests had even turned the hearts of the people away from him in Samaria. So the gentle Master had gone with his disciples down the Jericho road, and crossing the fords of the Jordan had come into the Peræan country, where the people were not so much under the rule of the priests as in Jerusalem. Here Jesus stayed all the winter, helping and blessing the kind people, and now the time had come for him to go back to Jerusalem and lay down his life for our sakes.

It was not a strange thing in that land for thoughtful mothers to bring little children to some wise Teacher and ask him to tell them to be always good and true. Many of the humble Peræan women had heard this young Teacher speak such wise and loving words, that they longed to have him lay his hands in blessing upon their dear children, and when they heard that he was going away, they came from their small white houses, carrying the babies — leading the little toddlers, and calling the older ones to follow, as they pressed up close to the Master's side.

It was a pretty sight to see the women wearing bright handkerchiefs on their heads — as women still do in the East — clothed in red and blue garments, hurrying forward with their dark-faced little boys, and rosy-cheeked girls and laughing

babies,—a company of blessed little innocents, and begging the loving Teacher to bless their little ones! They were poor women, and often their hearts were heavy with pain and sorrow, but they loved their children and wanted the best things for them just as mothers do now.

But so many women came, bringing so many children, that the disciples feared the Master would be wearied by their coming, and they spoke roughly to the mothers and children, telling them to go away.

Jesus heard their harsh words, and he was "much displeased." Then he spoke the beautiful words which made these mothers glad, and which will go on making hearts glad as long as the world stands:—"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Then how the little ones ran forward with eager joy to touch the kind hands and the robe of this gentle Teacher, and to nestle in his loving arms! In their young hearts they *felt* the love and tenderness with which he laid his hands upon them as he spoke sweet words of blessing, even stooping to take up the littlest ones in his arms. To be sure, they could not understand all the deep meaning of his words, but they could understand that he loved them.

What child who reads this story does not feel like saying:

"I wish that his hands had been placed on my head,—
That his arms had been thrown around me,
And that I might have heard his kind voice when he said,
'Let the little ones come unto Me!'"

BUT called them unto him, and said,

Suffer to

and not: for of such is the dom of

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LUKE xviii : 16.

AND he before, and to see him: for

he was to pass that

And when came to the place,

he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy

For the Son of man

is come to

and to

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LUKE XIX : 4, 5, 13.

HOSANNA IN THE HIGHEST.

IT was the afternoon of an April day in the land where Jesus lived. The Passover Festival in Jerusalem had called crowds of pilgrims from all parts of Palestine. Some were busy putting up little white tents and mat booths near the city walls, while others found places with friends or took lodgings in the city.

The story went from one to another that the priests and rulers would surely make Jesus a prisoner if he appeared in the temple. They had urged any who knew where he might be to tell them, and declared openly that they were going to put him to death.

Jesus understood well that the time was near when he must die, but he was not afraid of these enemies who could only kill the body, so he set out this beautiful spring day with his disciples and some dear friends from Bethany to go to Jerusalem. When they drew near to the little village of Bethphage he told two of his disciples to go into the village and ask for a young ass, which they would find there and bring to him, so that he might ride upon it into Jerusalem. When the white ass "upon which no man had yet sat" was brought, a blue garment was thrown over its back and Jesus took his seat, his friends rejoicing loudly, for they thought that now he was surely going to enter the holy city as a king. It was the custom for a prophet or a king to ride upon an animal like this, and they believed that at last their great Prophet and King was coming to his own!

Some ran ahead and threw down their outside garments of blue and yellow and brown upon the dusty road for him to ride over, while others cut green branches from the trees and cast them before him. As the crowd grew larger they shouted

joyfully and waved their branches of palm, while joyous children ran ahead, gathering branches and singing praises with the rest.

It was a happy band of pilgrims indeed. When Jesus and his friends came to the top of the hill they saw another company winding up the path on the Jerusalem side of the Mount of Olives, who also welcomed Jesus with loud shouts and waving palm branches.

And what did the gentle Jesus think of all this tumult and display? He did not tell the rejoicing crowd to be silent, for he knew that the end was near, and for this once he allowed them to honor him.

Among the company who had come up from Jerusalem to meet him, were some Pharisees, who were very angry when they saw the joy of the people and heard them call Jesus a king. They shouted to Jesus to stop them, but he calmly said, that if the people had been silent the very stones would cry out! And yet, though Jesus let himself be treated as a king, it was a sad hour for him, for he well knew that he must soon lay down his life for the sins of the world, and that even his friends would fail and forsake him. None could understand his sadness as the triumphant company marched on, singing: "Hosanna! Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Loudest and sweetest of all were the voices of children who loved Jesus and joyfully sang praises to him.

And still

"Sing praise, O happy children!
Sing praise to Christ the Lord,
Who calls the children to him
With gentle, loving word."

AND the

went, and did as Jesus commanded them. And brought the

and the

and put on them their clothes, and

they set him thereon. And a very great

spread their

in the way; others

from the

s and

in the way

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MATT. xxi : 6, 7, 8.

THE GIFT OF LOVE.

IT was Tuesday afternoon of the last week of our Lord's life on earth. He was in the Temple, the place which he had named, "My Father's House." Soon the services for the day would end, and the Temple gates would close,— never to open again to the Lord of life!

Before going away Jesus sat down for a little while opposite the part called the "Treasury." Here were thirteen large money chests, standing against the wall. Into these the people dropped their gifts of money as they entered the Temple. Each chest had a trumpet-shaped opening made of brass into which the money was dropped. If you had been there you would have seen that each chest bore a name which showed for what purpose the money in that chest would be used, as "Wood," "Incense," "Gold Dishes," and so on.

Jesus watched the people as they came, each one dropping something into the chests. Here came a rich Pharisee, perhaps, wearing a fine robe, who dropped a handful of gold pieces into the brass mouth of the chest with a look which seemed to say, "See how rich and generous I am!" Then came a merchant, not so rich and proud perhaps, but looking pleased as he heard his silver coins tinkling among the gold pieces. Poorer people came along and cast in their money, and even though it may have been copper coins, they showed by their manner how pleased they were to be seen giving to the Lord.

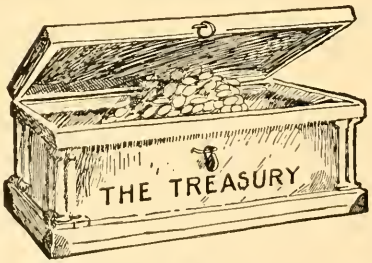
But by and by came a poor woman. Jesus knew that she was a widow and so poor that she could scarcely get enough to eat. When he saw her take from her pocket two of the

smallest pieces of money then in use, and drop them into the box with her head bowed as in prayer, he turned and said to his disciples, "Of a truth I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast into the offerings of God, but she of her penury hath cast in all the living that she had."

Jesus taught his disciples this lesson so that by and by, when he was no longer with them and they had become the teachers of his Gospel, they would know and teach that true giving to the Lord's cause is not in the outward act, but in the love and sacrifice that go with the gift. The rich Pharisees and merchants who had thrown their large gifts into the Treasury, could easily spare the money, and really gave to be seen and praised of men. But the poor woman who gave only a farthing because she loved the Lord's House, Jesus said gave more than all the rest.

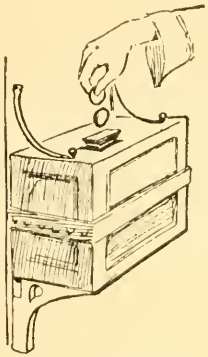
This story teaches that Jesus does not count as men do. He looks down below the spoken word, the outward deed, even the gift of money or service, to see what lies behind them all. If he sees there the wish to be praised, he is not pleased, but if he sees the loving desire to please him and to help some child of his, he says, "That is well, my child."

"It is not the deed we do,
Though that be never so fair,
But the love the dear Lord looketh for,
Hidden away with care
In the heart of the deed so fair."



AND there came a certain poor

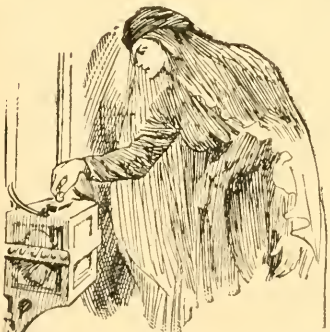
and she



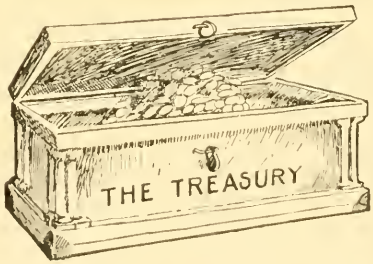
which make a

And he called unto him his

and saith unto them, Verily I say unto you, That this poor



hath cast more in, than all they which have cast into



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MARK xii : 42, 43.

WHEN shall come in his

and all the holy

with

then shall he

upon the of his glory.

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MATT. XXV : 31.

AND before

shall be gathered

and he shall separate them one from another, as a

And

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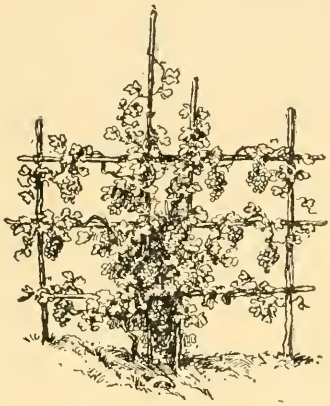
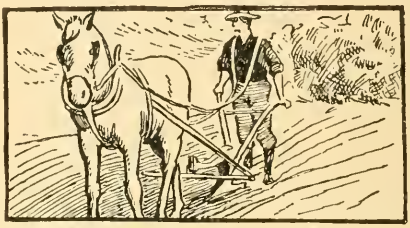
MATT. XXV : 32, 33.

I AM the true

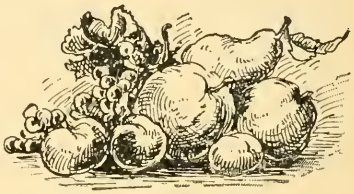


and my Father is the



Every

in me that beareth not



he taketh away: and every

he

it, that it may bring forth more

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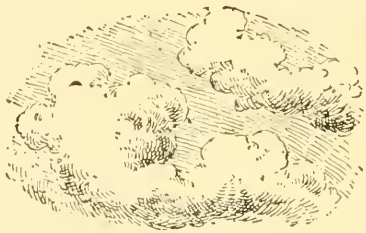
JOHN XV : 1, 2.

AND when he had spoken these things,

and a

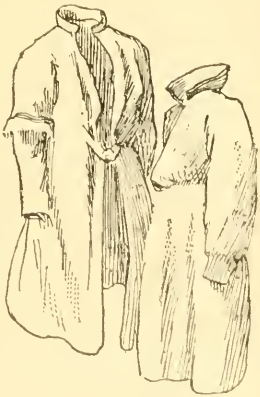


received him out of their sight. And while

as

behold,

stood by them in white



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ACTS i : 9, 10.

WHICH also said, Ye

of

why stand ye

this same

which is

from you into

shall so come

in like manner as ye have seen him go into heaven.

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ACTS i : 11.

Then fearing lest we should have fallen upon

they

cast

out

of

the

and wished for the day.

were about to flee

out of the

And as the

when they

had

let down

the

into

the

under colour,

as though

they would

have cast

out of the foreship. . . Then the

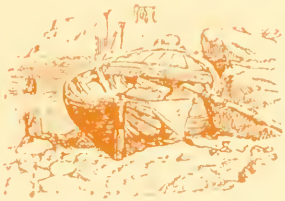
cut

off

the

of

the



and let her fall off.

Acts xxvii 29, 30, 32.

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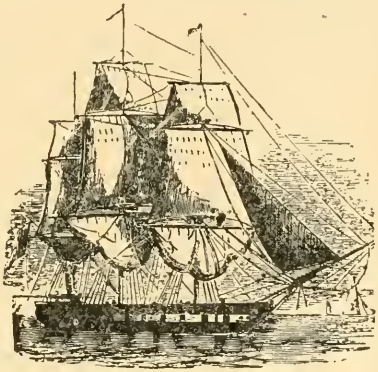
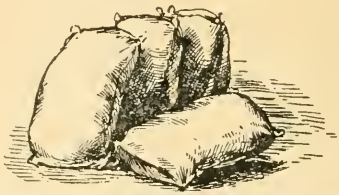
And when they had eaten enough, they lightened the

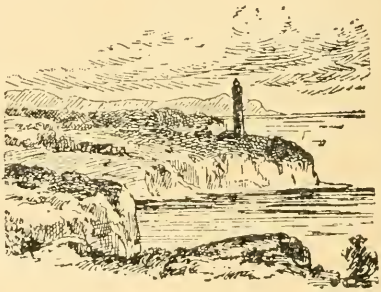


and cast out the



into the

And when it was day, they knew not the



but they discovered a certain

with a

into the which they were minded, if it were possible, to thrust in the ship.

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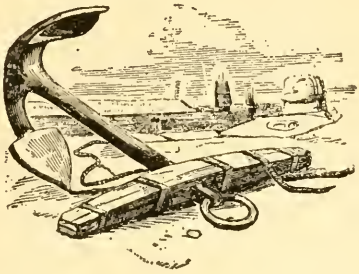
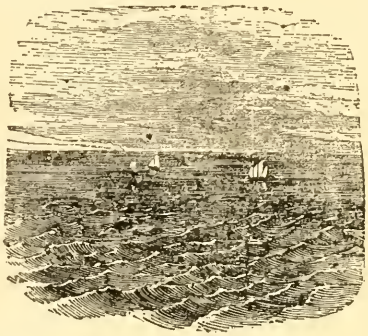
ACTS xxvii. 38, 39.

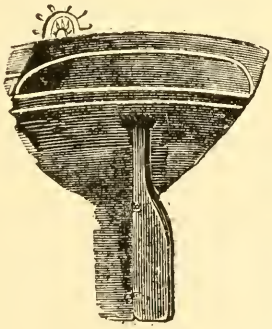
And when they had taken up the



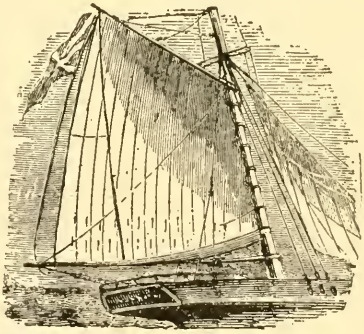
they committed themselves unto the



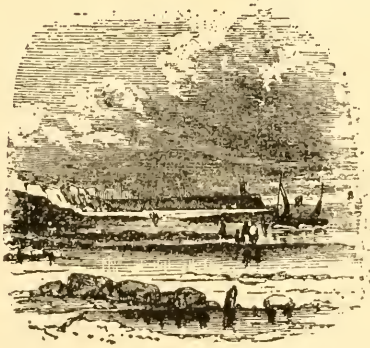
and loosed the



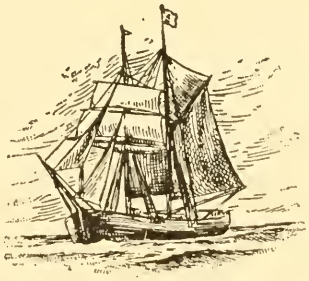
bands, and hoisted up the



to the wind, and made toward



And falling into a place where two seas met, they ran the



aground.

Acts xxvii. 40.

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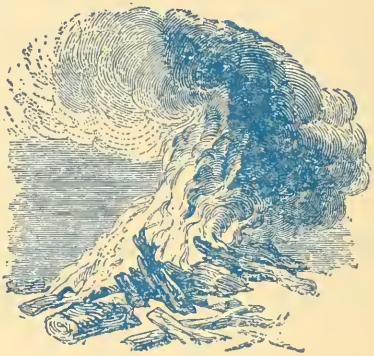
And the showed

us no little

. for they

kindled

a



and received us every one, because of the present

and

because

of the

And when Paul had gathered and laid them on the fire, there came a

out of the heat,

and fastened on his

Acts xxviii. 2, 3

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THOUGH I speak with the tongues of

and of

and have not

I am become as
sounding brass,
or a

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I. Cor. xiii : 1.

AND now abideth

these

but the greatest

of these is

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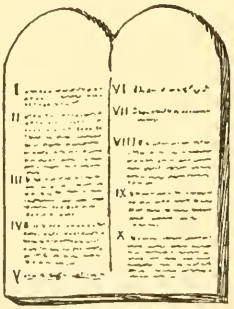
I. Cor. xiii : 13.

ye one another's

s

and so ful-

the



of

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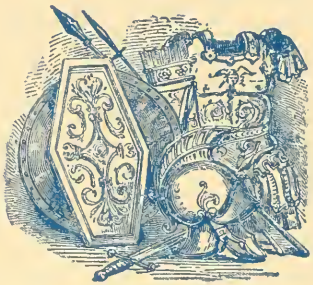
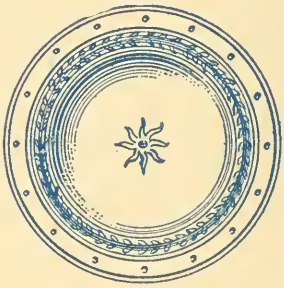
GAL. vi. : 2.

Put on the whole



of God. Having on the

of righteousness. Above all, taking the



of faith, wherewith ye shall be able to quench all the fiery

of the wicked. And take the

of salvation and the

of the Spirit, which is the word of God.

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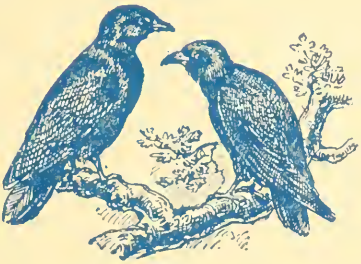
EPHESIANS. VI. 11, 14, 16, 17.

FOR every kind of

and of



and of

s, and of things

in the

is tamed, and

hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.

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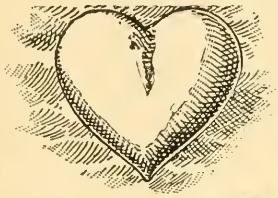
JAMES iii : 7, 8.



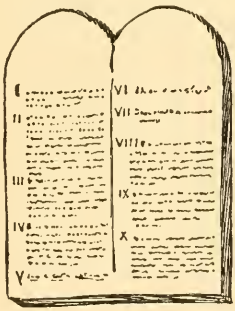
BELOVED, if our

condemn us not,
then have we
confidence
toward

And whatsoever we

we

of him, because we keep his



and do those things that
are pleasing in
his sight.
And this is his command-
ment, That we should

on the name of
his Son

Christ, and

one another, as he gave us commandment.

I. JOHN iii : 21-23.

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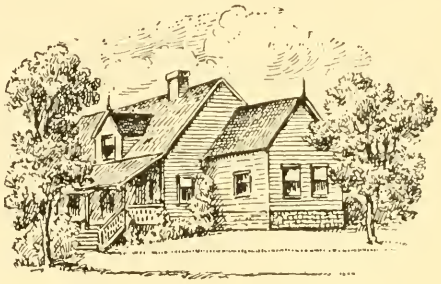
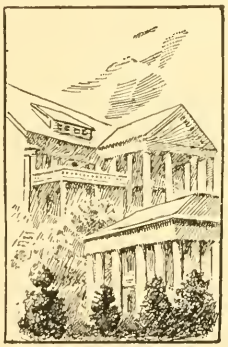
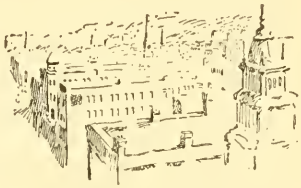
IN my 's 

are many

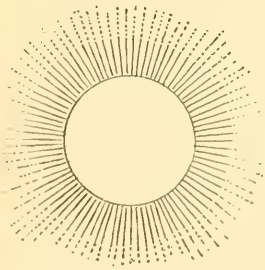


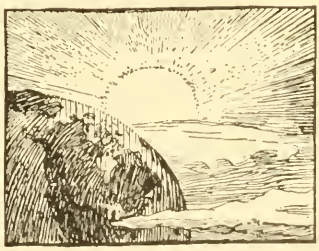
if it were not so, I would have told you. I go to prepare a place for you.
JOHN xiv : 2.



And the

had no need of the



neither of the to 

in it : for

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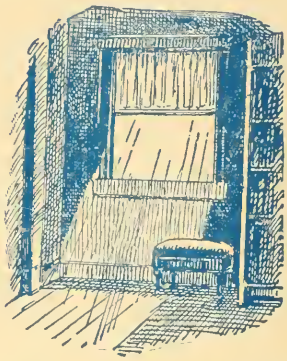
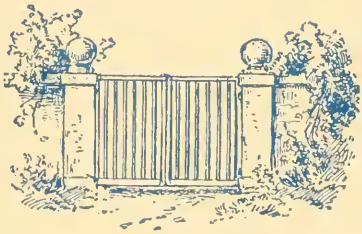
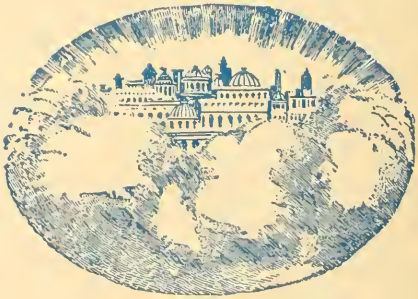
the of God did  en it.

and the is the light thereof.

Rev. xxi : 23.

are they that do his that they may have right to the

of life, and may enter in through the

 into the 

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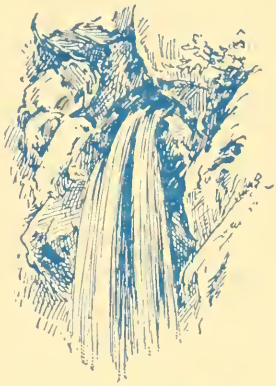
Rev. xxii : 14.

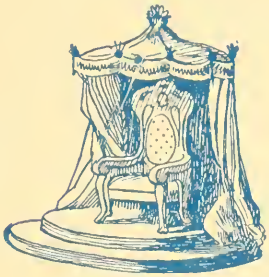
AND he shewed me a pure

of



of life, clear as crystal, proceeding

out of the



of God and of the Lamb. In the midst of the

of it, and on either side of the river, was there the

of life, which bare twelve manner of

and yielded

her fruit every month: and the

s of the tree were for the healing of the

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REV. xxii: 1, 2.

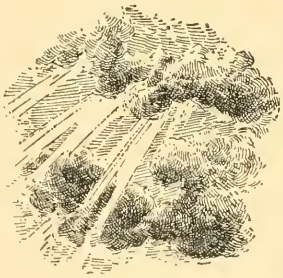
BEHOLD, I stand

if any man hear my voice, and

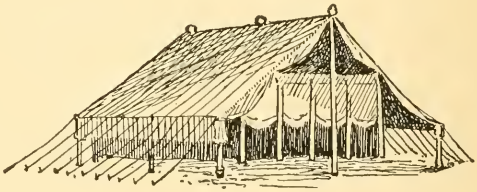
I will come in to him, and will

with him, and he with me. REV. iii : 20.

AND I heard a great voice out of



saying, Behold, the



of God is with

and he will dwell with them, and they shall be his

and God himself shall be with them, and be their God.

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REV. xxi : 3.